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Bigg, N. T. English

1865. American

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THE

NEW TESTAMENT

OF OUR

LORD AND SAVIOR JESUS CHRIST.

THE COMMON ENGLISH VERSION, CORRECTED BY THE FINAL
COMMITTEE OF THE AMERICAN BIBLE UNION.

THIRTY-NINTH THOUSAND.

NEW YORK:
AMERICAN BIBLE UNION.

1965.

BS

2095

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1865

cop. 1

Entered, according to Act of Congress, in the year 1862, by

THE AMERICAN BIBLE UNION

In the Clerk's Office of the District Court of the United States for the
Southern District of New York.

HOLMAN, Printer,
Cor. Centre and White Streets, N. Y.

THE GOSPEL
ACCORDING TO
MATTHEW.

CHAPTER I.

Book of the generation of Jesus Christ, son 1
of David, son of Abraham. Abraham begat Isaac ; 2
and Isaac begat Jacob ; and Jacob begat Judah and
his brethren ; and Judah begat Pharez and Zarah, 3
of Tamar ; and Pharez begat Hezron ; and Hezron
begat Ram ; and Ram begat Aminadab ; and Amin- 4
adab begat Nahshon ; and Nahshon begat Salmon ;
and Salmon begat Boaz, of Rahab ; and Boaz be- 5
gat Obed, of Ruth ; and Obed begat Jesse ; and
Jesse begat David the King ; and David the King 6
begat Solomon, of the wife of Uriah ; and Solomon 7
begat Rehoboam ; and Rehoboam begat Abia ; and
Abia begat Asa ; and Asa begat Jehoshaphat ; 8
and Jehoshaphat begat Joram ; and Joram begat
Uzziah ; and Uzziah begat Jotham ; and Jotham 9
begat Ahaz ; and Ahaz begat Hezekiah ; and Heze- 10
kiah begat Manasseh ; and Manasseh begat Amon ;

V. 6. *In the oldest copies:* and David begat

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- 11 and Amon begat Josiah; and Josiah begat Jeconiah and his brethren, at the time of the removal
12 to Babylon. And after the removal to Babylon, Jeconiah begat Salathiel; and Salathiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and
14 Azor begat Zadock; and Zadock begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat
16 Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
17 So all the generations from Abraham unto David are fourteen generations; and from David unto the removal to Babylon, fourteen generations; and from the removal to Babylon unto the Christ, fourteen generations.
- 18 Now the birth of Jesus Christ was after this manner. His mother Mary being betrothed to Joseph, before they came together she was found with child
19 of the Holy Spirit. Then Joseph her husband, being just, and not willing to expose her openly, desired to put her away privately. But while he thought on these things, behold, an angel of the Lord appeared to him in a dream, saying: Joseph, son of David, fear not to take to thee Mary thy wife; for that which is begotten in her is of the Holy
21 Spirit. And she shall bring forth a son, and thou

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shalt call his name Jesus ; for he shall save his people from their sins.

Now all this was done, that it might be fulfilled 22 which was spoken by the Lord through the prophet, saying : Behold, the virgin shall be with child, and 23 shall bring forth a son, and they shall call his name Immanuel ; which is interpreted, God with us.

And Joseph, awaking from sleep, did as the angel 24 of the Lord had bidden him, and took to him his wife ; and he knew her not till she had brought 25 forth a son ; and he called his name Jesus.

II. Now when Jesus was born in Bethlehem of 1 Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying : 2 Where is he that is born King of the Jews ? For we saw his star in the east, and have come to do him homage. When Herod the king heard it, he was 3 troubled, and all Jerusalem with him. And when 4 he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ should be born. And they said to him, In 5 Bethlehem of Judea ; for thus it is written by the prophet : And thou Bethlehem, land of Judah, art 6 in no wise least among the princes of Judah ; for out of thee shall come a Governor, that shall rule my people Israel. Then Herod having secretly 7

V. 23. *Or* : which interpreted is

V. 25. *In some ancient copies* : her first-born son

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- called the wise men, inquired of them exactly the
8 time when the star appeared. And he sent them to
Bethlehem, and said : Go and inquire strictly concerning the child ; and when ye have found him, bring
me word again, that I also may come and do him,
9 homage. When they had heard the king, they departed ; and lo, the star, which they saw in the
east, went before them, till it came and stood over
10 where the young child was. When they saw the
11 star, they rejoiced with exceeding great joy. And
when they were come into the house, they saw the
young child with Mary his mother, and fell down,
and did homage to him ; and opening their treasures, they presented to him gifts, gold and frankin-
12 cense and myrrh. And being warned of God in a
dream, that they should not return to Herod, they
departed into their own country by another way.
13 And when they had departed, behold, an angel of
the Lord appears to Joseph in a dream, saying :
Arise, and take the young child and his mother, and
flee into Egypt, and be there until I bring thee
word ; for Herod will seek the young child to de-
14 stroy him. And he arose and took the young child
and his mother by night and departed into Egypt,
15 and was there until the death of Herod ; that it
might be fulfilled which was spoken by the Lord
through the prophet, saying, Out of Egypt have I
called my son.
16 Then Herod, when he saw that he was mocked

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by the wise men, was exceeding wroth; and he sent forth, and slew all the male children that were in Bethlehem, and in all its borders, from two years old and under, according to the time which he had exactly learned from the wise men. Then was fulfilled that which was spoken through Jeremiah the prophet, saying: A voice was heard in Ramah, 17 weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not. 18

But when Herod was dead, behold, an angel of 19 the Lord appears in a dream to Joseph in Egypt, saying; Arise, and take the young child and his 20 mother, and go into the land of Israel; for they are dead who sought the young child's life. And he 21 arose, and took the young child and his mother, and came into the land of Israel. But when he heard 22 that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither; and being warned of God in a dream, he turned aside into the parts of Galilee. And he came and dwelt 23 in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, He shall be called a Nazarene.

III. In those days came John the Immerser, 1 preaching in the wilderness of Judca, and saying: 2 Repent, for the kingdom of heaven is at hand.

V. 18. *In some ancient copies: lamentation and weeping*

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3 For this is he that was spoken of through the prophet Isaiah, saying : The voice of one crying in the wilderness, Prepare the way of the Lord, make
4 straight his paths. And he, John, had his raiment of camel's hair, and a leathern girdle about his loins ; and his food was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and
6 all the region about the Jordan, and were immersed
7 by him in the Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his immersion, he said to them : Brood of vipers, who has warned you to flee from the coming
8 wrath ? Bring forth therefore fruit meet for
9 repentance ; and think not to say within yourselves, We have Abraham for our father ; for I say to you, that God is able of these stones to raise up children
10 to Abraham. And now the axe is laid to the root of the trees ; therefore every tree that brings not forth good fruit is hewn down, and cast into the fire.

11 I indeed immerse you in water unto repentance ; but he that comes after me is mightier than I, whose sandals I am not worthy to bear ; he will immerse
12 you in the Holy Spirit and fire. Whose fan is in his hand, and he will thoroughly cleanse his threshing-floor, and will gather his wheat into the garner ; but the chaff he will burn up with fire unquenchable.

13 Then Jesus comes from Galilee to the Jordan to
14 John, to be immersed by him. But John sought to hinder him, saying : I have need to be immersed by

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thee, and dost thou come to me? And Jesus an- 15
swering said to him : Suffer it now ; for thus it,
becomes us to fulfill all righteousness. Then he suf-
fered him. And Jesus, when he was immersed, went 1
up straightway from the water ; and lo, the heavens
were opened to him, and he saw the Spirit of God
descending, as a dove, and coming upon him. And 17
lo, a voice out of heaven, saying : This is my beloved
Son, in whom I am well pleased.

IV. THEN was Jesus led up by the Spirit into 1
the wilderness, to be tempted by the Devil. And 2
when he had fasted forty days and forty nights, he
afterwards hungered. And the tempter came, and 3
said to him : If thou art the Son of God, command
that these stones become bread. But he answered 4
and said : It is written, Man shall not live by bread
alone, but by every word that proceeds out of the
mouth of God.

Then the Devil takes him up into the holy city, 5
and sets him on the pinnacle of the temple, and says
to him : If thou art the Son of God, cast thyself 6
down ; for it is written, He shall give his angels
command concerning thee ; and on their hands they
shall bear thee up, lest haply thou dash thy foot
against a stone. Jesus said to him : Again it 7
is written, Thou shalt not tempt the Lord thy God.

Again the Devil takes him up into an exceeding 8
high mountain, and shows him all the kingdoms of

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- 9 the world, and the glory of them ; and says to him :
All these things will I give thee, if thou wilt fall
10 down and worship me. Then Jesus says to him :
Get thee hence, Satan ; for it is written : Thou
shalt worship the Lord thy God, and him only shalt
11 thou serve. Then the Devil leaves him ; and behold,
angels came and ministered to him.
- 12 And hearing that John was delivered up, he re-
13 tired into Galilee. And leaving Nazareth, he
came and dwelt in Capernaum, which is by the sea,
14 in the borders of Zebulun and Naphtali. That it
might be fulfilled which was spoken through Isaiah
15 the prophet, saying : The land of Zebulun, and the
land of Naphtali, by the way of the sea, beyond the
16 Jordan, Galilee of the Gentiles ; the people that sat
in darkness saw great light ; and to them that sat in
the region and shadow of death light is sprung up.
- 17 From that time Jesus began to preach, and to
say : Repent ; for the kingdom of heaven is at hand.
- 18 And walking by the sea of Galilee, he saw two
brothers, Simon called Peter, and Andrew his
brother, casting a net into the sea ; for they were
19 fishers. And he says to them : Come after me, and
20 I will make you fishers of men. And they straight-
21 way left their nets, and followed him. And going
on from thence, he saw other two brothers, James
the son of Zebedee, and John his brother, in the
ship with Zebedee their father, mending their nets ;

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and he called them. And they immediately left 22
the ship and their father, and followed him.

And Jesus went about all Galilee, teaching in 23
their synagogues, and preaching the good news of
the kingdom, and healing every sickness and every
infirmity among the people. And his fame went forth 24
into all Syria ; and they brought to him all that were
sick, taken with divers diseases and torments, and
possessed with devils, and lunatic, and palsied ; and
he healed them. And great multitudes followed him 25
from Galilee, and Decapolis, and Jerusalem, and
Judea, and from beyond the Jordan.

V. AND seeing the multitudes, he went up into the 1
mountain ; and when he had sat down, his disciples
came to him. And he opened his mouth, and taught 2
them, saying :

Happy the poor in spirit ; for theirs is the king- 3
dom of heaven.

Happy they that mourn ; for they shall be com- 4
forted.

Happy the meek ; for they shall inherit the earth. 5

Happy they that hunger and thirst after right- 6
eousness ; for they shall be filled.

Happy the merciful ; for they shall obtain mercy. 7

Happy the pure in heart ; for they shall see God. 8

Happy the peacemakers ; for they shall be called 9
sons of God.

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- 10 Happy they that are persecuted for righteousness' sake ; for theirs is the kingdom of heaven.
- 11 Happy are ye, when they shall revile and persecute you, and shall say all evil against you falsely, for
- 12 my sake. Rejoice, and be exceeding glad ; because great is your reward in heaven, for so persecuted they the prophets that were before you.
- 13 Ye are the salt of the earth ; but if the salt has lost its savor, wherewith shall it be salted ? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
- 14 Ye are the light of the world. A city that is set
- 15 on a hill can not be hid. Nor do they light a lamp and put it under the bushel, but on the lightstand ;
- 16 and it shines to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.
- 17 Think not that I have come to destroy the law, or the prophets ; I have not come to destroy, but
- 18 to fulfill. For verily I say to you, till heaven and earth pass, one jot or one tittle shall not pass from
- 19 the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven ; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

V. 11. *Some ancient copies omit, falsely.*

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For I say to you, that except your righteousness 20
shall exceed that of the scribes and Pharisees, ye
shall not enter into the kingdom of heaven.

Ye have heard that it was said to them of old 21
time : Thou shalt not kill ; and whosoever shall kill
shall be in danger of the judgment. But I say to 22
you, that whosoever is angry with his brother, with-
out cause, shall be in danger of the judgment ; and
whosoever shall say to his brother, Raca, shall be in
danger of the council ; and whosoever shall say,
Thou fool, shall be in danger of hell-fire. There- 23
fore if thou bring thy gift to the altar, and there re-
memberest that thy brother has aught against thee ;
leave there thy gift before the altar, and go, first be 24
reconciled to thy brother, and then come and offer thy
gift.

Agree with thine adversary quickly, while thou 25
art in the way with him ; lest haply the ad-
versary deliver thee to the judge, and the judge
deliver thee to the officer, and thou be cast into
prison. Verily I say to thee, thou shalt not come 26
out thence, till thou hast paid the uttermost far-
thing.

Ye have heard that it was said : Thou shalt not 27
commit adultery. But I say to you, that whoever 28

V. 21. or, by them

V. 22. without cause, is omitted in many ancient copies.

ib. Raca, a term of angry reproach.

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looks on a woman to lust after her, has committed
29 adultery with her already in his heart. And if thy
right eye causes thee to offend, pluck it out and cast
it from thee ; for it is profitable for thee that one of
thy members should perish, and not that thy whole
30 body should be cast into hell. And if thy right
hand causes thee to offend, cut it off and cast it from
thee ; for it is profitable for thee that one of thy
members should perish, and not that thy whole body
should be cast into hell.

31 And it was said : Whosoever shall put away his
wife, let him give her a writing of divorcement.

32 But I say to you, that whosoever shall put away his
wife, save for the cause of fornication, makes her
commit adultery ; and whosoever shall marry her
when put away, commits adultery.

33 Again ye have heard, that it was said to them of
old time : Thou shalt not swear falsely, but shalt

34 perform to the Lord thine oaths. But I say to you,
swear not at all ; neither by heaven, for it is God's

35 throne ; nor by the earth, for it is his footstool ; nor
by Jerusalem, for it is the city of the great King.

36 Nor shalt thou swear by thy head ; because thou

37 canst not make one hair white or black. But let
your word be, Yea, yea, Nay, nay ; for whatsoever
is more than these comes of evil.

38 Ye have heard that it was said : An eye for an

39 eye, and a tooth for a tooth. But I say to you,

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that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take thy 40 coat, let him have thy cloak also. And whosoever 41 shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that 42 would borrow of thee turn not thou away.

Ye have heard that it was said: Thou shalt love 43 thy neighbor, and hate thine enemy. But I say 44 to you, love your enemies, and pray for them that persecute you. That ye may be sons of your 45 Father who is in heaven; for he causes his sun to rise on the evil and the good, and sends rain on the just and the unjust. For if ye love them that love 46 you, what reward have ye? Do not also the publicans the same? And if ye salute your brethren 47 only, what do ye that excels? Do not also the heathen thus? Be ye therefore perfect, even as your 48 Father who is in heaven is perfect.

VI. TAKE heed that ye do not your righteousness 1 before men, to be seen by them; otherwise ye have no reward of your Father who is in heaven. There- 2 fore when thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say to you, they have in full their reward. But when thou doest alms, let not thy left hand 3 know what thy right hand doeth. That thine alms 4

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may be in secret; and thy Father who seeth in secret will himself reward thee.

5 And when ye pray, ye shall not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen by men. Verily I say to you, they
6 have in full their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret will reward thee.

7 But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be
8 heard for their much speaking. Be not ye therefore like to them; for your Father knows what things
9 ye have need of, before ye ask him. After this manner therefore pray ye:

Our Father who art in heaven, hallowed be thy name.

10 Thy kingdom come; thy will be done, as in heaven, so also on the earth.

11 Give us this day our daily bread.

12 And forgive us our debts, as also we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil.

14 For if ye forgive men their trespasses, your heav-
15 enly Father will also forgive you; but if ye forgive

V. 11. Or, our needful bread

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not men their trespasses, neither will your Father forgive your trespasses.

And when ye fast, be not as the hypocrites, of 16
a sad countenance; for they disfigure their faces,
that they may appear to men to fast. Verily I say
to you, they have in full their reward. But thou, 17
when thou fastest, anoint thy head, and wash thy
face; that thou appear not to men to fast, but to 18
thy Father who is in secret; and thy Father who
seeth in secret will reward thee.

Lay not up for yourselves treasures on the earth, 19
where moth and rust consume, and where thieves
break through and steal. But lay up for yourselves 20
treasures in heaven, where neither moth nor rust
consumes, and where thieves do not break through
nor steal. For where your treasure is, there will 21
your heart be also.

The lamp of the body is the eye. If therefore 22
thine eye be single, thy whole body shall be light;
but if thine eye be evil, thy whole body shall be 23
dark. If therefore the light that is in thee is dark-
ness, how great the darkness! No man can serve 24
two masters; for either he will hate the one, and
love the other, or he will hold to one and despise
the other. Ye can not serve God and Mammon.

For this cause I say to you, take not thought for 25
your life, what ye shall eat, or what ye shall drink;
nor for your body, what ye shall put on. Is not the

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life more than food, and the body than raiment?
26 Behold the fowls of the air, that they sow not, nor
reap, nor gather into barns; and your heavenly Fa-
ther feeds them. Are ye not much better than they?
27 Which of you by taking thought can add one cubit
28 to his stature? And why take ye thought for rai-
ment? Consider the lilies of the field, how they
29 grow. They toil not, nor spin; and I say to you,
that even Solomon in all his glory was not arrayed
30 like one of these. And if God so clothes the grass
of the field, which to-day is, and to-morrow is cast
into the oven, will he not much more you, O ye of
31 little faith? Take not thought therefore, saying,
What shall we eat? or, What shall we drink? or,
32 Wherewith shall we be clothed? (For after all
these do the Gentiles seek.) For your heavenly
33 Father knows that ye have need of all these. But seek
first the kingdom of God, and his righteousness;
34 and all these shall be added to you. Take not
thought, therefore, for the morrow; for the morrow
will take thought for itself. Sufficient for the day
is the evil thereof.

1 VII. JUDGE not, that ye be not judged. For with
2 what judgment ye judge, ye shall be judged; and
with what measure ye mete, it shall be measured to
3 you. And why beholdest thou the mote that is in

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thy brother's eye, but perceivest not the beam that
is in thine own eye? Or how wilt thou say to thy 4
brother: Let me cast out the mote from thine eye;
and, behold, the beam is in thine own eye? Hypo- 5
crite! first cast out the beam out of thine own eye;
and then shalt thou see clearly to cast out the mote
out of thy brother's eye.

Give not that which is holy to the dogs, nor cast 6
your pearls before the swine; lest they trample
them with their feet, and turn and rend you.

Ask, and it shall be given you; seek, and ye shall 7
find; knock, and it shall be opened to you. For 8
every one that asketh receiveth; and he that seeketh
findeth; and to him that knocketh it shall be opened.
Or what man is there of you, of whom if his son ask 9
bread, will he give him a stone? And if he ask a 10
fish, will he give him a serpent? If ye then, being 11
evil, know how to give good gifts to your children,
how much more shall your Father who is in heaven
give good things to them that ask him? Therefore 12
all things whatsoever ye would that men should do
to you, so also do ye to them; for this is the law
and the prophets.

Enter in through the strait gate; for wide is the 13
gate, and broad the way, that leads to destruction,
and many are they that go in thereat. For strait 14

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is the gate, and narrow the way, that leads to life, and few are they that find it.

15 Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.

16 Ye shall know them from their fruits. Do men

17 gather grapes of thorns, or figs of thistles? So every good tree brings forth good fruit; but the corrupt

18 tree brings forth evil fruit. A good tree can not bring forth evil fruit, nor a corrupt tree bring forth

19 good fruit. Every tree that brings not forth good fruit is hewn down, and cast into the fire. So then,

from their fruits ye shall know them.

21 Not every one that says to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth

22 the will of my Father who is in heaven. Many will say to me in that day: Lord, Lord, have we not

prophesied in thy name, and in thy name cast out

23 devils, and in thy name done many miracles? And then will I profess to them, I never knew you; depart from me, ye that work iniquity.

24 Therefore every one that hears these sayings of mine, and doeth them, I will liken him to a wise

25 man, that built his house on the rock. And the rain descended, and the streams came, and the winds blew, and fell upon that house; and it did not fall,

26 for it had been founded on the rock. And every one that hears these sayings of mine, and doeth them

CHAPTER VIII.

not, shall be likened to a foolish man, that built his house on the sand. And the rain descended, and 27 the streams came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it.

And it came to pass, when Jesus had ended these 28 sayings, that the multitudes were astonished at his teaching. For he taught them as having authority, and not as the scribes.

VIII. WHEN he had come down from the mountain 1 great multitudes followed him. And, behold, 2 there came a leper and bowed down to him, saying: Lord, if thou wilt, thou canst cleanse me. And he 3 put forth his hand, and touched him, saying: I will; be thou cleansed. And immediately his leprosy was cleansed. And Jesus says to him: See thou 4 tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony to them.

And when he had entered into Capernaum, there 5 came to him a centurion, beseeching him, and saying: Lord, my servant lies at home palsied, grievously 6 tormented. And Jesus says to him: I will come 7 and heal him. The centurion answered and said: 8 Lord, I am not worthy that thou shouldest come under my roof; but only say in a word, and my servant 9 will be healed. For I am a man under authority, having soldiers under me, and I say to this one, Go, and he goeth; and to another, Come, and

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he cometh ; and to my servant, Do this, and he
10 doeth it. When Jesus heard it, he marveled, and
said to them that followed : Verily I say to you, I
11 have not found so great faith even in Israel. And
I say to you, that many shall come from the east
and west, and shall recline at table, with Abraham,
and Isaac, and Jacob, in the kingdom of heaven.
12 But the sons of the kingdom shall be cast out
into the outer darkness ; there shall be weeping and
13 gnashing of teeth. And Jesus said to the centuri-
on : Go thy way ; and as thou hast believed, be it
done to thee. And his servant was healed in that
hour.

14 And Jesus, having come into the house of Peter,
saw his mother-in-law lying, and sick of a fever.
15 And he touched her hand, and the fever left her ;
16 and she arose, and ministered to him. When even-
ing was come, they brought to him many that were
possessed with devils ; and he cast out the spirits
17 with a word, and healed all that were sick. That
it might be fulfilled which was spoken through
Isaiah the prophet, saying : Himself took our in-
firmities, and bore our sicknesses.

18 And Jesus, seeing great multitudes about him,
19 commanded to depart to the other side. And a
certain scribe came, and said to him : Teacher, I
20 will follow thee whithersoever thou goest. And
Jesus says to him : The foxes have holes and the

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birds of the air nests ; but the Son of man has not where to lay his head. And another of his disciples 21 said to him : Lord, suffer me first to go and bury my father. But Jesus said to him : Follow me ; 22 and let the dead bury their own dead.

And when he had entered into the ship, his disciples 23 followed him. And, behold, there arose a great 24 tempest in the sea, so that the ship was covered by the waves ; but he was sleeping. And the disciples 25 came and awoke him, saying : Lord, save us ; we perish. And he says to them : Why are ye fear- 26 ful, O ye of little faith ? Then he arose and rebuked the winds and the sea ; and there was a great calm. And the men marveled saying : What man- 27 ner of man is this, that even the winds and the sea obey him !

And when he had come to the other side, into the 28 country of the Gadarenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no one was able to pass by that way. And, behold, they cried out, saying : What have we 29 to do with thee, Son of God ? Art thou come hither to torment us before the time ? And there was 30 afar off from them a herd of many swine feeding. And the devils besought him, saying : If thou cast 31 us out, send us away into the herd of swine. And he 32 said to them, Go. And coming out, they went away

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into the swine ; and, behold, the whole herd rushed down the steep into the sea, and perished in the waters.
33 And the herdsmen fled, and went away into the city, and told every thing, and what had befallen the
34 possessed with devils. And, behold, all the city came out to meet Jesus ; and when they saw him, they besought that he would depart from their borders.

1 IX. AND he entered into the ship, and passed over,
2 and came to his own city. And, behold, they brought to him one that was palsied, lying on a bed. And Jesus, seeing their faith, said to the palsied man :
3 Child, be of good cheer ; thy sins are forgiven. And, behold, certain of the scribes said within themselves,
4 This man blasphemeth. And Jesus knowing their thoughts said : Wherefore think ye evil in your
5 hearts ? For which is easier, to say : Thy sins are
6 forgiven ; or to say : Arise, and walk ? But that ye may know that the Son of man has power on earth to forgive sins, (then says he to the palsied man) Arise, take up thy bed, and go to thy
7 house. And he arose, and departed to his house.
8 And when the multitudes saw it, they feared, and glorified God, who had given such power to men.
9 And as Jesus passed on from thence, he saw a man named Matthew, sitting at the receipt of custom ; and he says to him : Follow me. And he arose
10 and followed him. And it came to pass, as he reclined at table in the house, behold, many publicans

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and sinners came and reclined at table with Jesus and his disciples. And the Pharisees, seeing it, said 11 to his disciples : Why does your teacher eat with the publicans and the sinners ? And Jesus hearing 12 it, said : They that are whole need not a physician, but they that are sick. But go, and learn what this 1 means, I desire mercy and not sacrifice ; for I came not to call righteous men, but sinners.

Then came to him the disciples of John, saying : 14 Why do we and the Pharisees fast often, but thy disciples fast not ? And Jesus said to them : Can 15 the sons of the bridechamber mourn, so long as the bridegroom is with them ? But days will come when the bridegroom will be taken from them, and then shall they fast. And no one puts a piece of 16 unfulled cloth on an old garment ; for that which fills it up takes from the garment, and a worse rent is made. Nor do they put new wine into old skins ; 17 else the skins burst, and the wine runs out, and the skins are destroyed. But they put new wine into new skins, and both are preserved together.

While he was speaking these things to them, be- 18 hold, there came a ruler, and bowed down to him, saying : My daughter has just now died ; but come and lay thy hand upon her, and she will live. And 19 Jesus arose and was following him, and his disciples. And behold, a woman, having a flow of blood twelve 20 years, came behind, and touched the fringe of his garment. For she said within herself, If I may but 21

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22 touch his garment, I shall be made whole. And Jesus, turning and seeing her, said : Daughter, be of good cheer ; thy faith has made thee whole. And 23 the woman was made whole from that hour. And when Jesus came into the house of the ruler, and saw the minstrels and the crowd making a noise, he 24 said : Give place ; for the maiden is not dead, but 25 sleepeth. And they laughed him to scorn. But when the crowd was put forth, he went in, and took 26 hold of her hand, and the maiden arose. And this report went abroad into all that land.

27 And as Jesus passed on from thence, two blind men followed him, crying, and saying : Have mercy 28 on us, Son of David. And when he had come into the house, the blind men came to him. And Jesus says to them : Believe ye that I am able to do this ? 29 They say to him : Yea, Lord. Then touched he their eyes, saying : According to your faith be it 30 done to you. And their eyes were opened. And Jesus sternly charged them, saying : Take heed, let 31 no one know it. But they, going out, spread abroad his fame in all that country.

32 And as they were going out, behold, they brought 33 to him a man dumb, possessed with a devil. And when the devil was cast out, the dumb spake. And the multitudes marvelled, saying : It was never so 34 seen in Israel. But the Pharisees said : He casts out the devils through the prince of the devils.

CHAPTER X.

And Jesus went about all the cities and villages, 35
teaching in their synagogues, and preaching the
good news of the kingdom, and healing every sick-
ness and every infirmity. And seeing the multi- 36
tudes, he was moved with compassion for them, be-
cause they were harrassed, and scattered, as sheep
having no shepherd. Then says he to his disciples : 37
The harvest indeed is great, but the laborers are few.
Pray ye therefore the Lord of the harvest, that he 38
will send forth laborers into his harvest.

X. AND calling to him his twelve disciples, he gave 1
them power over unclean spirits, so as to cast them
out, and to heal every sickness and every infirmity.

Now the names of the twelve apostles are these ; 2
first Simon, who is called Peter, and Andrew his
brother ; James the son of Zebedee, and John his
brother ; Philip, and Bartholomew ; Thomas, and 3
Matthew the publican ; James the son of Alpheus,
and Lebbeus surnamed Thaddeus ; Simon the Can- 4
anite, and Judas Iscariot, who also betrayed him.

These twelve Jesus sent forth, and charged them, 5
saying : Go not into the way to the Gentiles, and
into a city of Samaritans enter not. But go 6
rather to the lost sheep of the house of Israel. And 7
as ye go, preach, saying : The kingdom of heaven is

V. 4. Cananite, (*as some suppose*) = Zelotes.

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- 8 at hand. Heal the sick, raise the dead, cleanse the
lepers, cast out devils. Freely ye have received,
9 freely give. Provide not gold, nor silver, nor brass
10 in your girdles; nor bag for the journey, nor two
coats, nor sandals, nor staff; for the laborer is worthy
11 of his living. And into whatever city or village ye
shall enter, inquire who in it is worthy; and there
12 abide till ye go thence. But when ye come into the
13 house, salute it. And if the house be worthy, let your
peace come upon it; but if it be not worthy, let
14 your peace return to you. And whoever shall not re-
ceive you, nor hear your words, when ye go out of
that house or city, shake off the dust of your feet.
15 Verily I say to you, It shall be more tolerable for the
land of Sodom and Gomorrah in the day of judgment,
than for that city.
- 16 Behold, I send you forth as sheep in the midst of
wolves; be therefore wise as serpents, and simple as
17 doves. But beware of men; for they will deliver
you up to councils, and will scourge you in their
18 synagogues; and also before governors and kings
shall ye be brought for my sake, for a testimony to
them and to the Gentiles.
- 19 But when they deliver you up, take not thought
how or what ye shall speak; for it shall be given
20 you in that hour what ye shall speak. For it is not

V. 8. *Some ancient copies omit, raise the dead.*

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ye that speak, but the Spirit of your Father that speaks in you.

And the brother will deliver up the brother to 21 death, and the father the child; and children will rise up against parents, and cause them to be put to death. And ye will be hated by all, for my name's 22 sake; but he that has endured to the end, the same shall be saved.

But when they persecute you in this city, flee into 23 the other; for verily I say to you, Ye shall not have gone over the cities of Israel, till the Son of man come.

A disciple is not above the teacher, nor a servant 24 above his lord. It is enough for the disciple that 25 he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household.

Fear them not therefore; for there is nothing 26 covered that shall not be revealed, and hid that shall not be known. What I say to you in the darkness, 27 that speak ye in the light; and what ye hear in the ear, that preach upon the house-tops. And be not 28 afraid of them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.

Are not two sparrows sold for a penny? And one 29 of them shall not fall on the ground without your Father. But the very hairs of your head are all 30

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- 31 numbered. Fear not therefore ; ye are of more value than many sparrows.
- 32 Every one, therefore, who shall acknowledge me before men, him will I also acknowledge before
- 33 my Father who is in heaven. But whoever shall deny me before men, him will I also deny before my Father who is in heaven.
- 34 Think not that I came to send peace on the earth ;
- 35 I came not to send peace, but a sword. For I came to set a man at variance with his father, and a daughter with her mother, and a bride with her
- 36 mother-in-law ; and a man's foes will be they of his household.
- 37 He that loves father or mother more than me is not worthy of me ; and he that loves son or
- 38 daughter more than me is not worthy of me. And he that does not take his cross and follow after me,
- 39 is not worthy of me. He that finds his life shall lose it ; and he that loses his life for my sake shall find it.
- 40 He that receives you receives me ; and he that
- 41 receives me receives him that sent me. He that receives a prophet in the name of a prophet shall receive a prophet's reward ; and he that receives a righteous man in the name of a righteous man shall
- 42 receive a righteous man's reward. And whoever shall give to drink a cup of cold water only to one of these little ones, in the name of a disciple, verily I say to you, he shall not lose his reward.

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XI. AND it came to pass, when Jesus had made 1
an end of commanding his twelve disciples, he de-
parted thence to teach and to preach in their cities.

Now when John had heard in the prison the 2
works of the Christ, he sent by his disciples, and said
to him : Art thou he that cometh, or look we for 3
another ?

And Jesus answering said to them : Go and re- 4
port to John what ye hear and see. The blind re- 5
ceive sight and the lame walk, lepers are cleansed
and the deaf hear, the dead are raised, and the poor
have good tidings preached to them. And happy 6
is he, whoever shall not be offended at me.

And as these were departing, Jesus began to say 7
to the multitudes concerning John : What went ye
out into the wilderness to behold ? A reed shaken
by the wind ?

But what went ye out to see ? A man clothed 8
in soft raiment ? Behold, they that wear soft cloth-
ing are in kings' houses.

But what went ye out to see ? A prophet ? Yea, 9
I say to you, and more than a prophet. For this 10
is he of whom it is written : Behold, I send forth my
messenger before thy face, who shall prepare thy way
before thee. Verily I say to you, Among them that 11
are born of women, there has not risen a greater

V. 9. *In some ancient copies :* But why went ye out ?
To see a prophet ?

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than John the Immerser. But he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Immerser until now, the kingdom of heaven suffers violence, and the violent seize upon it. For all the prophets and the law prophesied until John. And if ye are willing to receive it, he is the Elijah that should come. He that hath ears to hear, let him hear.

16 But whereto shall I liken this generation? It is like to children sitting in the markets, who call to their fellows, and say: We piped to you, and ye danced not; we sang the lament, and ye beat not the breast. For John came neither eating nor drinking, and they say, He has a devil. The Son of man came eating and drinking, and they say, Behold a glutton and a wine-drinker, a friend of publicans and sinners. But wisdom is justified on the part of her children.

20 Then began he to upbraid the cities wherein most of his miracles were done, because they repented not.
21 Woe to thee, Chorazin! woe to thee, Bethsaida! For if the miracles that have been done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

V. 15. *In some ancient copies:* He that hath ears, let him hear.

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And thou, Capernaum, that wast exalted to heaven, 23
shalt go down to the underworld. For if the mira-
cles that have been done in thee had been done in
Sodom, it would have remained until this day. But 24
I say to you, that it shall be more tolerable for
the land of Sodom in the day of judgment, than for
thee.

At that time Jesus answered and said : I thank 25
thee, O Father, Lord of heaven and earth, that thou
hast hid these things from the wise and discerning,
and hast revealed them to babes ; yea, O Father, 26
that so it seemed good in thy sight ! All things 27
are delivered to me by my Father ; and no one
knows the Son but the Father ; nor does any one
know the Father but the Son, and he to whom the
Son is pleased to reveal him.

Come unto me all ye that labor and are heavy 28
laden, and I will give you rest. Take my yoke upon 29
you, and learn from me ; for I am meek and lowly
in heart ; and ye shall find rest for your souls. For 30
my yoke is easy, and my burden light.

XII. At that time Jesus went on the sabbath 1
through the grain fields ; and his disciples hungered,
and began to pluck ears of grain, and to eat. And 2
the Pharisees seeing it said to him : Behold, thy dis-

V. 23. *In the oldest copies* : shalt thou be exalted to heav-
en ? Thou shalt go down to the underworld.

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ciples are doing that which it is not lawful to do on
3 the sabbath. And he said to them: Have ye not
read what David did, when he hungered, himself and
4 those with him; how he entered into the house of
God, and ate the showbread, which it was not law-
ful for him to eat, nor for those with him, but for
5 the priests alone? Or have ye not read in the law,
that on the sabbath the priests in the temple profane
6 the sabbath, and are blameless? But I say to you,
7 that a greater than the temple is here. But if ye
had known what this means, I desire mercy and not
sacrifice, ye would not have condemned the blameless.
8 For the Son of man is Lord of the sabbath.

9 And departing from thence, he went into their
10 synagogue. And behold, there was a man, having
his hand withered. And they asked him, saying:
Is it lawful to heal on the sabbath? that they might
11 accuse him. And he said to them: What man
shall there be of you, that shall have one sheep, and
if this fall into a pit on the sabbath, will not lay
12 hold of it, and raise it up? How much better then
is a man than a sheep! So that it is lawful to do
13 well on the sabbath. Then says he to the man:
Stretch forth thy hand. And he stretched it forth;
and it was restored whole, as the other.

14 Then the Pharisees went out, and took counsel
15 against him, how they might destroy him. But
Jesus knowing it, withdrew himself from thence;

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and great multitudes followed him, and he healed them all, and charged them that they should not 16 make him known. That it might be fulfilled which 17 was spoken through Isaiah the prophet, saying : Be- 18 hold my servant, whom I have chosen, my beloved, in whom my soul is well pleased. I will put my Spirit upon him, and he shall declare judgment to the Gentiles. He shall not strive, nor cry ; nor shall 19 any one hear his voice in the streets. A bruised 20 reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. . And in his name shall Gentiles hope. 21

Then was brought to him one possessed with a 22 devil, blind, and dumb ; and he healed him, so that the blind and dumb both spake and saw. And 23 all the multitudes were amazed, and said : Is this the Son of David ? But the Pharisees hearing it 24 said : This man does not cast out devils, except through Beelzebul prince of the devils. And Jesus, 25 knowing their thoughts, said to them : Every kingdom divided against itself is brought to desolation ; and any city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided 26 against himself ; how then shall his kingdom stand ? And if I through Beelzebul cast out devils, through 27 whom do your sons cast them out ? Therefore they shall be your judges. But if through the Spirit 28

V. 22. *The oldest copies omit, blind, and both.*

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of God I cast out devils, then is the kingdom of
29 God come near to you. Or how can any one enter
into a strong man's house, and seize upon his goods,
except he first bind the strong man? And then he
will plunder his house.

30 He that is not with me is against me; and he
that gathers not with me scatters abroad.

31 Therefore I say to you, Every sin and blasphemy
shall be forgiven men; but the blasphemy against
32 the Spirit shall not be forgiven men. And whoever
speaks a word against the Son of man, it shall be
forgiven him; but whoever speaks against the Holy
Spirit, it shall not be forgiven him, neither in this
world, nor in that which is to come.

33 Either make the tree good and its fruit good, or
make the tree corrupt and its fruit corrupt; for by
the fruit the tree is known.

34 Brood of vipers! How can ye, being evil, speak
good things? For out of the abundance of the
35 heart the mouth speaks. The good man out of the
good treasure sends forth good things; and the evil
man out of the evil treasure sends forth evil things.

36 But I say to you, that every idle word that men
shall speak, they shall give account thereof in the
37 day of judgment. For by thy words thou shalt be
justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees
answered him saying: Teacher, we desire to see a
39 sign from thee. But he answered and said to them:

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An evil and adulterous generation seeks after a sign ; and no sign shall be given to it, but the sign of Jonah the prophet. For as Jonah was three days and 40 three nights in the belly of the fish, so shall the Son of man be three days and three nights in the heart of the earth. Men of Nineveh shall rise in the judgment-with this generation, and shall condemn it ; because they repented at the preaching of Jonah, and behold, a greater than Jonah is here. A queen 42 of the south shall rise up in the judgment with this generation, and shall condemn it ; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.

But when the unclean spirit is gone out from the 43 man, he goes through dry places seeking rest, and finds it not. Then he says, I will return into my 44 house from whence I came out ; and coming he finds it empty, swept, and set in order. Then goes he, 45 and takes with him seven other spirits more wicked than himself, and they enter in and dwell there ; and the last state of that man becomes worse than the first. So shall it be also with this wicked generation.

While he yet talked to the multitudes, behold, 46 his mother and his brothers were standing without, seeking to speak to him. Then one said to him : 47 Behold, thy mother and thy brothers stand without, seeking to speak to thee. But he answered and 48 said to him that told him : Who is my mother, and

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49 who are my brothers? And he stretched forth his hand towards his disciples, and said: Behold my
50 mother and my brothers! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.

1 XIII. THE same day went Jesus out of the house,
2 and sat by the sea-side. And great multitudes were gathered together to him, so that he went into the ship and sat down; and all the multitude stood on
3 the beach. And he spake many things to them in parables, saying:

4 Behold, the sower went forth to sow. And as he sowed, some fell by the way-side, and the fowls came
5 and devoured them. And others fell on the rocky places, where they had not much earth; and forthwith they sprang up, because they had not depth of
6 earth. And when the sun was up, they were scorched; and because they had not root, they withered
7 away. And others fell upon the thorns; and the
8 thorns came up, and choked them. And others fell on the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath
9 ears to hear, let him hear.

10 And the disciples came and said to him: Why
11 speakest thou to them in parables? And he an-

V. 9. *In some ancient copies: He that hath ears, let him hear.*

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swering said to them : To you it is given to know the mysteries of the kingdom of heaven ; but to them it is not given. For whoever hath, to him shall 12 be given, and he shall have abundance ; but whoever hath not, even what he hath shall be taken from him. Therefore speak I to them in parables ; because see- 13 ing they see not, and hearing they hear not, nor understand. And in them is fulfilled the prophesy 14 of Isaiah, which says : With hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive. For the heart of 15 this people is become gross, and their ears are dull of hearing, and their eyes they have closed ; lest haply they see with their eyes, and hear with their ears, and understand with their heart, and turn and I shall heal them.

But happy are your eyes, because they see ; and 16 your ears, because they hear. For verily I say to 17 you, that many prophets and righteous men desired to see what ye are beholding, and saw not, and to hear what ye are hearing, and heard not.

Hear therefore the parable of the sower. 18 When any one hears the word of the kingdom, and 19 understands not, then comes the evil one and snatches away what was sown in his heart. This is that which was sown by the way-side.

And that sown on the rocky places, this is he that 20

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hears the word, and immediately with joy receives
21 it; and has not root in himself, but is only for a
time; and when tribulation or persecution arises
because of the word, immediately he is offended.

22 And that sown among the thorns, this is he that
hears the word, and the care of this world and the
deceitfulness of riches choke the word, and it becomes
23 unfruitful. And that sown on the good ground, this is
he that hears the word and understands; who bears
fruit, and produces, some a hundredfold, some sixty,
some thirty.

24 Another parable put he forth to them, saying :
The kingdom of heaven is likened to a man that
25 sowed good seed in his field. But while men slept,
his enemy came and sowed darnel among the wheat,
26 and went away. And when the blade sprang up
and produced fruit, then appeared the darnel also.
27 So the servants of the house-holder came and said
to him : Sir, didst thou not sow good seed in thy
28 field ? From whence then has it darnel ? He said
to them : An enemy did this. The servants said to
him : Wilt thou then that we go and gather them
29 up ? He said, Nay ; lest while ye gather up the darnel,
30 ye root up the wheat with them. Let both grow
together until the harvest. And in time of har-
vest I will say to the reapers : Gather up first the
darnel, and bind them in bundles to burn them ; but
gather the wheat into my barn.

31 Another parable put he forth to them, saying ;

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The kingdom of heaven is like to a grain of mustard, which a man took and sowed in his field. Which is least indeed of all seeds ; but when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the air come and lodge in its branches.

Another parable spake he to them : The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

All these things spake Jesus to the multitudes in parables ; and without a parable he spake nothing to them. That it might be fulfilled which was spoken through the prophet, saying : I will open my mouth in parables ; I will utter things hidden from the foundation of the world.

Then having sent away the multitudes, he went into the house. And his disciples came to him, saying : Explain to us the parable of the darnel of the field. And he answering said to them :

He that sows the good seed is the Son of man. The field is the world. The good seed, these are the sons of the kingdom ; but the darnel are the sons of the evil one, and the enemy that sowed them is the Devil. The harvest is the end of the world ; and the reapers are angels. As therefore the darnel are gathered up and are burned with fire, so shall it be in the end of the world. The Son of man will

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send forth his angels, and they shall gather out of his kingdom all the causes of offence, and them that
42 do iniquity, and shall cast them into the furnace of fire ;
43 there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father. He that hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like to a treasure hidden in the field, which a man found and concealed ; and for joy thereof he goes and sells all that he has, and buys that field.

45 Again, the kingdom of heaven is like to a merchant seeking goodly pearls ; and having found one
46 pearl of great price, he went and sold all that he had and bought it.

47 Again, the kingdom of heaven is like to a net, cast into the sea, and gathering together of every kind.
48 Which, when it was filled, they drew up upon the beach, and sat down and gathered the good into vessels, but
49 cast the bad away. So shall it be in the end of the world. The angels shall go forth, and shall separate
50 the wicked from among the just, and shall cast them into the furnace of fire ; there shall be wailing and gnashing of teeth.

51 Have ye understood all these things ? They say

V. 43. *In some ancient copies :* He that hath ears, let him hear.

V. 44. *or, from his joy*

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to him, Yea, Lord. Then said he to them : There- 52
fore every scribe, instructed in the kingdom of heav-
en, is like to a householder, who brings forth out of
his treasure new and old.

And it came to pass, when Jesus had finished 53
these parables, that he departed thence. And coming 54
into his own country, he taught them in their syna-
gogue ; so that they were astonished, and said :
Whence has this man this wisdom, and the miracles?
Is not this the carpenter's son ? Is not his mother 55
called Mary, and his brothers, James, and Joseph,
and Simon, and Judas ? And his sisters, are they 56
not all with us ? Whence then has this man all these
things ? And they were offended at him. But Je- 57
sus said to them : A prophet is not without honor,
save in his own country, and in his own house. And 58
he did not many miracles there, because of their
unbelief.

XIV. At that time Herod the tetrarch heard the 1
fame of Jesus. And he said to his servants : This is 2
John the Immerser ; he is risen from the dead, and
therefore do these powers work in him.

For Herod had laid hold of John, and bound him 3
and put him in prison, for the sake of Herodias his
brother Philip's wife. For John said to him : It is 4
not lawful for thee to have her. And he desired to 5

V. 55. *In some ancient copies : Jesus*

V. 2. *or, the powers*

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- put him to death, but feared the multitude, because
6 they held him as a prophet. But when Herod's
birth-day was kept, the daughter of Herodias danced
7 before them, and pleased Herod. Whereupon he
promised with an oath, to give her whatever she
8 should ask. And she, being urged on by her mother,
says : Give me here, on a platter, the head of John
9 the Immerser. And the king was sorry ; but for the
sake of the oath, and of them that reclined at table
10 with him, he commanded it to be given. And he
11 sent, and beheaded John in the prison. And his
head was brought on a platter, and was given to the
12 damsel, and she brought it to her mother. And his
disciples came and took up the body, and buried it ;
and they went and reported it to Jesus.
- 13 And when Jesus heard it, he withdrew from thence
by ship into a desert place apart. And the multitudes
hearing of it, followed him on foot from the
14 cities. And going forth he saw a great multitude,
and had compassion on them, and he healed their
sick.
- 15 And when it was evening, his disciples came to
him, saying : This is a desert place, and the time is
now passed ; dismiss the multitudes, that they may
go away into the villages, and buy themselves vict-
16 uals. But Jesus said to them : They need not go
17 away ; give ye them to eat. And they say to him :
18 We have here but five loaves and two fishes. He said,
19 Bring them hither to me. And he commanded the

CHAPTER XIV.

multitudes to lie down on the grass, and took the five loaves and the two fishes, and looking up to heaven he blessed, and brake, and gave the loaves to the disciples, and the disciples to the multitudes. And they all ate, and were filled ; and they took up 20 of the fragments that remained twelve baskets full. And they that ate were about five thousand men, 21 besides women and children.

And straightway he constrained his disciples to 22 enter into the ship, and to go before him to the other side, while he dismissed the multitudes.

And when he had dismissed the multitudes, he 23 went up into the mountain apart to pray ; and when evening was come, he was there alone. But the ship 24 was now in the midst of the sea, vexed by the waves ; for the wind was contrary. And in the fourth watch 25 of the night he went to them, walking on the sea. And when the disciples saw him walking on the sea, 26 they were troubled, saying : It is a spectre ; and they cried out for fear. But straightway Jesus spake to 27 them, saying : Be of good cheer ; it is I, be not afraid. And Peter answered him and said : Lord, if it be 28 thou, bid me come to thee on the water. And he 29 said, Come. And coming down from the ship, Peter walked on the water, to go to Jesus. But see- 30 ing the wind boisterous, he was afraid ; and beginning to sink, he cried out, saying : Lord, save me. And immediately Jesus stretched forth his hand and 31

MATTHEW.

took hold of him, and said to him : O thou of little faith, wherefore didst thou doubt?

32 And when they had entered into the ship, the
33 wind ceased. Then those in the ship came and worshiped him, saying : Of a truth, thou art the Son of God.

34 And passing over, they came into the land of Gen-
35 nesaret. And the men of that place, knowing him, sent out into all that country round, and brought to
36 him all that were diseased ; and besought him that they might only touch the fringe of his garment ; and as many as touched were made whole.

1 XV. THEN came to Jesus scribes and Pharisees
2 from Jerusalem, saying : Why do thy disciples transgress the tradition of the elders ? For they wash
3 not their hands when they eat bread. And he answering said to them : Why do ye also transgress the commandment of God, for the sake of your tra-
4 dition ? For God commanded, saying : Honor thy father and mother ; and he that curses father or
5 mother, let him surely die. But ye say : Whoever says to his father or his mother, ^{alt}It is a gift, whatsoever thou mightest be profited with from me,
6 shall not honor his father or his mother ; and ye

V. 33. *or, bowed down to him*

V. 4. *In the oldest copies : God said*

CHAPTER XV.

have made the word of God of no effect, for the sake of your tradition.

Hypocrites! Well did Isaiah prophesy of you, 7
saying: This people honor me with their lips, but 8
their heart is far from me. But in vain they wor- 9
ship me, teaching as doctrines commandments of
men.

And he called the multitude, and said to them: 10
Hear, and understand. Not that which goes into 11
the mouth defiles the man; but that which comes
out of the mouth, this defiles the man.

Then came his disciples, and said to him: Know- 12
est thou that the Pharisees, when they heard the
saying, were offended? And he answering said: 13
Every plant, which my heavenly Father has not
planted, shall be rooted up. Let them alone; they 14
are blind leaders of the blind; and if the blind lead
the blind, both will fall into the ditch.

And Peter answering said to him: Explain to us 15
this parable. And he said: Are ye also even yet 16
without understanding? Do ye not yet understand, 17
that whatever enters in at the mouth goes into the
belly, and is cast out into the drain? But the things 18
that proceed out of the mouth come forth from the
heart; and they defile the man. For out of the 19
heart proceed evil thoughts, murders, adulteries, for-
nications, thefts, false-witnessings, blasphemies.

V. 6. *In some ancient copies: the commandment of God*

MATTHEW.

- 20 These are the things that defile the man ; but to eat with unwashen hands defiles not the man.
- 21 Then Jesus went forth from thence, and withdrew
22 into the parts of Tyre and Sidon. And behold, a woman of Canaan, coming out from those borders, cried to him, saying ; Have mercy on me, O Lord, Son of David ; my daughter is grievously possessed
23 with a devil. But he answered her not a word. And his disciples came and besought him, saying :
24 Dismiss her ; because she cries after us. But he answered and said : I was not sent except to the lost
25 sheep of the house of Israel. Then came she and
26 bowed down to him, saying : Lord, help me. But he answered and said : It is not good to take the
27 children's bread, and cast it to the dogs. And she said : Yea, Lord ; for the dogs also eat of the crumbs
28 that fall from their master's table. Then Jesus answered and said to her : O woman, great is thy faith ; be it done to thee as thou wilt. And her daughter was healed from that hour.
- 29 And Jesus departed from thence, and came near to the sea of Galilee ; and he went up into the mountain and sat down there. And great multitudes came to him, having with them lame, blind, dumb, maimed, and many others, and laid them down at his
30 feet, and he healed them. So that the multitudes wondered, when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing ; and they glorified the God of Israel.

CHAPTER XVI.

And Jesus having called to him his disciples, said : 32
I have compassion on the multitude, because they
continue with me now three days, and have nothing
to eat ; and I will not dismiss them fasting, lest they
faint in the way. And his disciples say to him : 33
Whence should we have so many loaves in the wil-
derness, as to fill so great a multitude ? And Jesus 34
says to them : How many loaves have ye ? And
they said : Seven, and a few little fishes. And he 35
commanded the multitudes to lie down on the ground.
And he took the seven loaves and the fishes, and 36
gave thanks, and brake, and gave to his disciples,
and the disciples to the multitude. And they all ate, 37
and were filled. And they took up of the fragments
that remained seven baskets full. And they that 38
ate were four thousand men, besides women and chil-
dren. And dismissing the multitudes, he entered 39
into the ship, and came into the coasts of Magdala.

XVI. AND the Pharisees and Sadducees came, 1
and tempting desired him to show them a sign from
heaven. He answered and said to them : When it 2
is evening, ye say, Fair weather ! for the sky is red.
And in the morning, Foul weather to day ! for the 3
sky is red and lowering. Ye know how to discern
the face of the sky, but can ye not the signs of
the times ?

An evil and adulterous generation seeks after a 4

MATTHEW.

- sign ; and no sign shall be given to it, but the sign of Jonah. And he left them, and departed.
- 5 And coming to the other side, his disciples forgot to
6 take bread. And Jesus said to them : Take heed,
and beware of the leaven of the Pharisees and of the
7 Sadducees. And they reasoned among themselves,
8 saying : Because we took no bread ! And Jesus
knowing it said : O ye of little faith, why reason ye
9 among yourselves, because ye took no bread ? Do
ye not yet understand, nor remember the five loaves
of the five thousand, and how many baskets ye took
10 up ? Nor the seven loaves of the four thousand, and
11 how many baskets ye took up ? How is it that ye
do not understand, that I spake not to you of bread ?
But, beware of the leaven of the Pharisees and of
12 the Sadducees ! Then understood they, that he did
not bid them beware of the leaven of bread, but of
the teaching of the Pharisees and of the Sadducees.
- 13 When Jesus came into the parts of Cesarea Phi-
lippi, he asked his disciples, saying : Who do men
14 say that the Son of man is ? And they said : Some,
John the Immerser ; and others, Elijah ; and others,
15 Jeremiah, or one of the prophets. He says to them :
16 But who do ye say that I am ? And Simon Peter an-
swered and said : Thou art the Christ, the Son of the
17 living God. And Jesus answered and said to him :

V. 13. *In many ancient copies : that I the Son of man*
am

CHAPTER XVI.

Happy art thou, Simon Bar-jonas; for flesh and blood did not reveal it to thee, but my Father who is in heaven. And I also say to thee, that thou art Peter, 18 and upon this rock I will build my church; and the gates of the underworld shall not prevail against it. And I will give to thee the keys of the 19 kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then charged he his disciples, that they should 20 tell no one that he is the Christ.

From that time began Jesus to show to his disci- 21 ples, that he must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be put to death, and rise the third day.

And Peter taking him aside began to rebuke him, 22 saying: Be it far from thee, Lord; this shall not be to thee. But he turned and said to Peter: Get 23 thee behind me, Satan; thou art an offense to me; for thou thinkest not the things of God but of men.

Then Jesus said to his disciples: If any one will 24 come after me, let him deny himself, and take up his cross, and follow me. For whoever will save his 25 life shall lose it; and whoever may lose his life for my sake shall find it. For what is a man profited, 26

V. 17. Bar-jonas: *that is*, Son of Jonas

V. 18. Peter: *that is*, rock

Ib. *or*, my congregation

V. 23. *or*, adversary

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if he shall gain the whole world, and forfeit his soul ?
Or what shall a man give as an exchange for his
27 soul ? For the Son of man shall come in the glory
of his Father with his angels ; and then he will re-
ward each one according to his works.

28 Verily I say to you, there are some of those stand-
ing here, who shall not taste of death, till they see
the Son of man coming in his kingdom.

1 XVII. AND after six days Jesus takes with him
Peter, and James, and John his brother, and brings
2 them up into a high mountain apart. And he was
transfigured before them ; and his face shone as
the sun, and his garments became white as the
3 light. And behold, there appeared to them Moses
4 and Elijah, talking with him. And Peter answer-
ing said to Jesus : Lord, it is good for us to be here. If
thou wilt, let us make here three tents ; one for
5 thee, and one for Moses, and one for Elijah. While
he was yet speaking, behold, a bright cloud over-
shadowed them. And behold, a voice out of the cloud,
saying : This is my beloved Son, in whom I am well
6 pleased ; hear ye him. And the disciples hearing it,
7 fell on their face, and were sore afraid. And Jesus
came and touched them, and said : Arise, and be not
8 afraid. And lifting up their eyes, they saw no one,
save Jesus only.

CHAPTER XVII.

And as they came down out of the mountain, Jesus 9
charged them, saying : Tell no one the vision, until
the Son of man is risen from the dead.

And his disciples asked him, saying : Why then 10
say the scribes that Elijah must first come? And 11
he answering said : Elijah indeed comes, and shall
restore all things. But I say to you, that Elijah is 12
already come, and they knew him not, but have done
with him whatever they would. So also is the Son
of man about to suffer by them.

Then the disciples understood that he spake to 13.
them of John the Immerser.

And when they were come to the multitude, there 14
came to him a man, kneeling down to him, and say-
ing : Lord, have mercy on my son ; for he is lu- 15
natic, and is sorely afflicted ; for oftentimes he falls
into the fire, and oft into the water. And I brought 16
him to thy disciples, and they could not cure him.

And Jesus answering said : O faithless and perverse 17
generation, how long shall I be with you? How
long shall I bear with you? Bring him hither to me.

And Jesus rebuked him ; and the devil went out 18
from him, and the child was cured from that hour.

Then came the disciples to Jesus apart, and said : 19
Why could not we cast him out? And he said to 20
them : Because of your want of faith. For verily
I say to you, if ye have faith as a grain of mustard,
ye shall say to this mountain, remove hence to
yonder place, and it shall remove ; and nothing shall

MATTHEW.

- 21 be impossible to you. But this kind goes not forth, except by prayer and fasting.
- 22 And while they abode in Galilee, Jesus said to them : The Son of man is about to be delivered into
- 23 the hands of men ; and they will put him to death, and he will rise the third day. And they were exceeding sorry.
- 24 And when they had come to Capernaum, they that received the half-shekel came to Peter, and said :
- 25 Does not your teacher pay the half-shekel. He says, Yes. And when he had come into the house, Jesus anticipated him, saying : What thinkest thou, Simon ? Of whom do the kings of the earth take customs, or
- 26 tribute ? Of their sons, or of strangers ? He says to him : Of strangers. Jesus said to him : Then
- 27 are the sons free. But that we may not offend them, go to the sea and cast a hook, and take the fish that first comes up ; and opening its mouth thou wilt find a shekel ; that take, and give to them for me and thee.
- 1 XVIII. At that time came the disciples to Jesus, saying : Who then is greatest in the kingdom of heaven ?
- 2 And Jesus called a little child to him, and set him
- 3 in the midst of them, and said : Verily I say to you, if ye do not turn and become as the little children,

v. 25. half-shekel; See Exodus xxx. 13, 15.

CHAPTER XVIII.

ye shall not enter into the kingdom of heaven. Whoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child, in my name, receives me. But whoso shall cause one of these little ones that believe in me to offend, it were better for him that an upper millstone were hanged about his neck, and he were plunged in the depth of the sea.

Woe to the world, for causes of offense! For it must needs be that causes of offense come; but woe to that man, through whom the cause of offense comes! But if thy hand or thy foot cause thee to offend, cut it off, and cast it from thee. It is better for thee to enter into life lame or maimed, than having two hands or two feet to be cast into the everlasting fire. And if thine eye cause thee to offend, pluck it out and cast it from thee. It is better for thee to enter into life with one eye, than having two eyes to be cast into hell-fire.

Take heed that ye despise not one of these little ones; for I say to you, that their angels in heaven do always behold the face of my Father who is in heaven. For the Son of man came to save that which was lost.

What think ye? If a man has a hundred sheep, and one of them is gone astray, does he not leave the ninety and nine upon the mountains, and go and seek that which is gone astray? And if it be that

MATTHEW.

he find it, verily I say to you, he rejoices over it more, than over the ninety and nine that went not
14 astray. So it is not the will of your Father who is in heaven, that one of these little ones perish.

15 But if thy brother shall sin against thee, go show him his fault between thee and him alone. If he shall
16 hear thee, thou hast gained thy brother. But if he hear not, take with thee one or two more, that in the mouth of two or three witnesses every word may
17 be established. And if he shall neglect to hear them, tell it to the church ; and if he neglect to hear the church also, let him be to thee as a heathen and a pub-
18 lican. Verily I say to you : Whatsoever ye shall bind on earth shall be bound in heaven ; and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say to you, that if two of you shall agree on earth, concerning any thing that they shall ask, it shall be done for them of my Father who is in
20 heaven. For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said : Lord, how oft shall my brother sin against me, and I forgive him ?
22 Until seven times ? Jesus says to him : I say not to thee, until seven times, but until seventy times seven.

23 Therefore is the kingdom of heaven likened to a certain king, who desired to make a reckoning with
24 his servants. And when he had begun to reckon,

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there was brought to him one, who owed ten thousand talents. But as he was not able to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant, therefore, falling prostrated himself before him, saying : Have patience with me, and I will pay thee all. Then the lord of that servant, moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, who owed him a hundred denáries ; and laying hold of him he took him by the throat, saying : Pay me that thou owest. Therefore his fellow-servant fell down and besought him, saying : Have patience with me, and I will pay thee. And he would not ; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told to their lord all that was done. Then having called him, his lord says to him : Thou wicked servant ; I forgave thee all that debt, because thou besoughtest me. Shouldest not thou also have had pity on thy fellow-servant, as I too had pity on thee ? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due to him. So also will my heavenly Father do to you, if ye from your hearts forgive not every one his brother.

MATTHEW.

- 1 **XIX.** AND it came to pass, when Jesus had finished these sayings, that he departed from Galilee, and
2 came into the borders of Judea beyond the Jordan. And great multitudes followed him, and he healed them there.
- 3 And the Pharisees came to him, tempting him and saying : Is it lawful for a man to put away his wife for every cause ?
- 4 And he answering said to them : Have ye not read, that he who made them from the beginning
5 made them male and female ; and said, For this cause shall a man leave father and mother, and shall cleave
6 to his wife, and the two shall be one flesh. So that they are no longer two, but one flesh. What therefore God has joined together, let not man put asunder.
- 7 They say to him : Why then did Moses command to give a writing of divorcement, and to put
8 her away ? He says to them : Moses, for your hardness of heart, suffered you to put away your wives ;
9 but from the beginning it was not so. And I say to you, that whoever shall put away his wife, except for fornication, and shall marry another, commits adultery ; and whoever marries her when put away, commits adultery.
- 10 His disciples say to him : If the case of the man
11 with the woman is so, it is not good to marry. But he said to them : Not all can receive this saying,

CHAPTER XIX.

but they to whom it is given. For there are eunuchs, 12
who were so born from the mother's womb ; and
there are eunuchs, who were made eunuchs by men ;
and there are eunuchs, who have made themselves
eunuchs for the sake of the kingdom of heaven. He
that is able to receive it, let him receive it.

Then were brought to him little children, that he 13
might put his hands on them and pray ; and the dis-
ciples rebuked them. But Jesus said : Suffer the 14
little children, and forbid them not to come to me ;
for to such belongs the kingdom of heaven. And 15
he laid his hands on them, and departed thence.

And, behold, one came to him and said : Teacher, 16
what good shall I do, that I may have eternal life ?
And he said to him : Why dost thou ask me con- 17
cerning good ? One is the Good. But if thou de-
sirest to enter into life, keep the commandments.
He says to him, Which ? Jesus said : Thou shalt 18
not kill ; Thou shalt not commit adultery ; Thou
shalt not steal ; Thou shalt not bear false witness ;
Honor thy father and thy mother ; and, Thou shalt 19
love thy neighbor as thyself. The young man says 20
to him : All these have I kept ; what do I yet lack ?
Jesus said to him : If thou desirest to be perfect, go 21
sell what thou hast, and give to the poor, and
thou shalt have treasure in heaven ; and come, fol-
low me. But when the young man heard that say- 22
ing, he went away sorrowful ; for he had great
possessions.

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23 Then said Jesus to his disciples : Verily I say to
you, that a rich man shall hardly enter into the king-
24 dom of heaven. And again I say to you, It is
easier for a camel to go through the eye of a needle,
than for a rich man to enter into the kingdom of
25 God. And the disciples, hearing it, were exceedingly
amazed, saying : Who then can be saved ? But
26 Jesus, looking on them, said to them : With men this
is impossible ; but with God all things are possible.
27 Then answered Peter and said to him : Behold,
we have forsaken all, and followed thee ; what then
28 shall we have ? And Jesus said to them : Verily I
say to you, that ye who have followed me, in the
renovation when the Son of man shall sit on his
throne of glory, ye also shall sit on twelve thrones,
29 judging the twelve tribes of Israel. And every one
that has forsaken houses, or brothers, or sisters, or
father, or mother, or wife, or children, or lands, for
my name's sake, shall receive manifold more, and
30 shall inherit everlasting life. But many first shall
be last, and last first.

1 XX. For the kingdom of heaven is like to a house-
holder, who went out early in the morning to hire
2 laborers into his vineyard. And having agreed with
the laborers for a denary a day, he sent them into
his vineyard.

V. 2. Denary, (18: 28), about one third more than the
daily pay of a Roman soldier.

CHAPTER XX.

And he went out about the third hour, and saw 3
others standing idle in the market place. And to 4
them he said : Go ye also into the vineyard, and
whatever is right I will give you. And they went
their way.

Again he went out about the sixth and ninth 5
hour, and did likewise.

And about the eleventh he went out, and found 6
others standing, and says to them : Why stand ye
here all the day idle ? They say to him : Because 7
no one has hired us. He says to them : Go ye also
into the vineyard.

So when evening was come, the lord of the vine- 8
yard says to his steward : Call the laborers, and
pay them the hire, beginning from the last unto the
first. And they of the eleventh hour came, and re- 9
ceived every man a denáry. But when the first 10
came, they supposed that they should receive more ;
and they also received every man a denáry. And 11
when they had received it, they murmured against
the householder, saying : These last have wrought 12
one hour, and thou hast made them equal to us, who
have borne the burden of the day, and the burning
heat.

But he answered and said to one of them : Friend, 13
I do thee no wrong. Didst thou not agree with me
for a denáry ? Take what is thine, and go thy way. 14
But I will give to this last, even as to thee. Is it 15

MATTHEW.

not lawful for me to do what I will with mine own ?
Is thine eye evil, because I am good ?

16 So the last shall be first, and the first last ; for many are called, but few are chosen.

17 And Jesus going up to Jerusalem took the twelve
18 disciples apart ; and in the way he said to them : Behold, we are going up to Jerusalem ; and the Son of man will be delivered to the chief priests and
19 scribes, and they will condemn him to death, and will deliver him to the Gentiles to mock and scourge and crucify ; and on the third day he will rise again.

20 Then came to him the mother of the sons of Zebedee, with her sons, bowing down and asking a certain thing of him. And he said to her : What wilt thou ? She says to him : Command that these my two sons shall sit, one on thy right hand, and one
22 on thy left, in thy kingdom. But Jesus answered and said : Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of ? They
23 say to him : We are able. And he says to them : Ye shall drink indeed of my cup ; but to sit on my right hand, and on my left, is not mine to give, but is for them for whom it has been prepared by
24 my Father. And the ten, hearing it, were much
25 displeased with the two brothers. But Jesus called them to him, and said : Ye know that the rulers of the Gentiles exercise lordship over them, and they
6 that are great exercise authority over them. Not so shall it be among you ; but whoever would become

CHAPTER XXI.

great among you, let him be your minister; and 29
whoever would be first among you, let him be your
servant. Even as the Son of man came not to be 28
ministered to, but to minister, and to give his life a
ransom for many.

And as they were going forth from Jericho, a 29
great multitude followed him. And behold, two 30
blind men sitting by the way-side, when they heard
that Jesus was passing by, cried, saying: Have
mercy on us, O Lord, Son of David. And the mul- 31
titude rebuked them, that they should hold their
peace. But they cried the more, saying: Have
mercy on us, O Lord, Son of David. And Jesus 32
stood still, and called them, and said: What will ye
that I shall do to you? They say to him: Lord, 33
that our eyes may be opened. And Jesus, moved 34
with compassion, touched their eyes; and immedi-
ately their eyes received sight; and they followed
him.

XXI. AND when they drew near to Jerusalem, 1
and came to Bethphage, at the mount of the Olives,
Jesus sent forth two disciples, saying to them: Go 2
into the village over against you, and straightway
ye will find an ass tied, and a colt with her; loose
and bring them to me. And if any one say aught 3
to you, ye shall say: The Lord has need of them;
and straightway he will send them.

Now all this has been done, that it might be fulfilled 4

MATTHEW.

- 5 which was spoken through the prophet, saying : Say
to the daughter of Zion, Behold, thy King comes
to thee, meek, and mounted upon an ass, and upon
6 a colt the foal of a beast of burden. And the dis-
7 ciples went, and did as Jesus commanded them ; and
brought the ass and the colt, and put on them their
8 garments, and he sat thereon. And most of the
multitude spread their own garments in the way ;
and others cut down branches from the trees, and
9 strewed in the way. And the multitudes that went
before, and that followed, cried, saying : Hosanna
to the Son of David ; Blessed is he that comes in
10 the name of the Lord ; Hosanna in the highest. And
when he had entered into Jerusalem, all the city
11 was moved, saying : Who is this ? And the multi-
tudes said : This is Jesus the prophet, from Naza-
reth of Galilee.
- 12 And Jesus went into the temple of God, and cast
out all that sold and bought in the temple, and over-
turned the tables of the money-changers, and the
13 seats of them that sold doves. And he says to them :
It is written, My house shall be called a house of
prayer ; but ye have made it a den of robbers.
- 14 And the blind and the lame came to him in the
15 temple, and he healed them. But when the chief
priests and scribes saw the wonders that he did, and
the children crying in the temple, and saying, Ho-

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sanna to the Son of David, they were sore displeased. And they said to him : Hearst thou what these 16 say? And Jesus says to them, Yea ; have ye never read : Out of the mouth of babes and sucklings thou hast prepared praise ?

And he left them, and went forth out of the city 17 into Bethany, and lodged there.

Now in the morning, as he returned into the city, 18 he hungered. And seeing a fig-tree by the way, he 19 came to it, and found nothing thereon but leaves only. And he says to it : Let no fruit grow on thee henceforward, for ever. And immediately the fig-tree withered away. And the disciples seeing it 20 wondered, saying : How did the fig-tree immediately wither away? And Jesus answering said to them : 21 Verily I say to you, if ye have faith, and do not doubt, not only shall ye do what is done to the fig-tree, but even if ye say to this mountain, Be thou taken up and cast into the sea, it shall be done. And all things whatsoever ye ask in prayer, believ- 22 ing, ye shall receive.

And when he had come into the temple, the chief 23 priests and the elders of the people came to him as he was teaching, and said : By what authority doest thou these things? And who gave thee this authority? And Jesus answered and said to them : I 24 also will ask you one thing, which if ye tell me, I too will tell you by what authority I do these things.

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- 25 John's immersion, whence was it? From heaven,
or from men? And they reasoned among them-
selves, saying : If we say, From heaven, he will say
26 to us : Why then did ye not believe him? But if
we say, From men, we fear the multitude ; for all
27 hold John as a prophet. And they answered Jesus,
and said : We do not know. And he said to them :
Neither tell I you by what authority I do these
things.
- 28 But what think ye? A man had two sons ; and
he came to the first, and said : Son, go work to day
29 in the vineyard. He answered and said, I will not ;
30 but afterwards he repented, and went. And he
came to the other, and said likewise. And he an-
31 swered and said, I will, sir ; and went not. Which
of the two did the father's will? They say to him,
The first. Jesus says to them : Verily I say to you,
that the publicans and the harlots go into the king-
32 dom of God before you. For John came to you in
the way of righteousness, and ye believed him not ;
but the publicans and the harlots believed him ; and
ye, when ye had seen it, repented not afterwards,
that ye might believe him.
- 33 Hear another parable. There was a householder,
who planted a vineyard, and put a hedge around it,
and dug a winepress in it, and built a tower,

V. 30. *In some ancient copies : to the second*

V. 31. *In the oldest copies : they say to him, The tardier one*

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and let it out to husbandmen, and went abroad.
And when the season of fruits drew near, he 34
sent his servants to the husbandmen, to receive
his fruits. And the husbandmen taking his ser- 35
vants, beat one, and killed another, and stoned
another. Again he sent other servants, more 36
than the first; and they did to them likewise.
And afterward he sent to them his son, saying: 37
They will reverence my son. But when the hus- 38
bandmen saw the son, they said among themselves:
This is the heir; come, let us kill him and have his
inheritance. And they took, and cast him out of 39
the vineyard, and slew him. When therefore the 40
lord of the vineyard comes, what will he do to those
husbandmen? They say to him: He will miser- 41
ably destroy those wicked men, and will let out the
vineyard to other husbandmen, who will render to
him the fruits in their seasons. Jesus says to them: 42
Did ye never read in the Scriptures, The stone which
the builders disallowed, the same is become the
head of the corner; this is from the Lord, and is
wonderful in our eyes! Therefore I say to you, 43
that the kingdom of God shall be taken from you,
and given to a nation bringing forth the fruits
thereof. And he that falls upon this stone will be 44
broken; but on whomsoever it shall fall, it will
grind him to powder.

And the chief priests and Pharisees, hearing his 45
parables, knew that he spake of them. And they 46

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sought to lay hands on him, but feared the multitudes, because they held him as a prophet.

1 XXII. AND Jesus answered and spake to them again in parables, saying :

2 The kingdom of heaven is like to a certain king,
3 who made a marriage for his son. And he sent
4 forth his servants to call them that were bidden to
5 the wedding ; and they would not come. Again he
6 sent forth other servants, saying : Tell them that
7 are bidden, Behold, I have prepared my dinner ;
8 my oxen and my fatlings are killed, and all things
9 are ready ; come to the marriage. But they made
10 light of it, and went away, one to his farm, another
11 to his merchandise. And the rest laid hold of his
12 servants, and ill-treated and slew them. And the
king hearing it was wroth, and sent forth his
armies and destroyed those murderers, and burned
up their city. Then says he to his servants : The
wedding is ready, but they that were bidden were
not worthy. Go therefore into the thorough-
fares, and as many as ye find, bid to the marriage.
So those servants went out into the highways, and
gathered together all as many as they found, both
bad and good ; and the wedding was furnished
with guests.

And the king, coming in to view the guests, saw
there a man who had not on a wedding garment ;
and says to him : Friend, how camest thou in

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hither, not having a wedding garment? And he was speechless. Then the king said to the attend- 13
ants: Bind him hand and foot, and cast him forth
into the outer darkness. There shall be weeping
and gnashing of teeth. For many are called, but 14
few are chosen.

Then went the Pharisees, and took counsel how 15
they might ensnare him with a word. And they 16
send out to him their disciples with the Herodi-
ans, saying: Teacher, we know that thou art true,
and teachest the way of God in truth; neither
carest thou for any one, for thou regardest not the
person of men. Tell us therefore, what thinkest 17
thou? Is it lawful to give tribute to Cæsar, or not?
But Jesus, knowing their wickedness, said: Why 18
tempt ye me, hypocrites! Show me the tribute 19
money. And they brought to him a denáry. And 20
he says to them: Whose is this image, and the in-
scription? They say to him, Cæsar's. Then says 21
he to them: Render therefore to Cæsar the things
that are Cæsar's, and to God the things that are
God's. And hearing it they wondered, and left him 22
and went away.

On that day came to him Sadducees, who say that 23
there is no resurrection, and asked him, saying:
Teacher, Moses said, If any one die having no chil- 24
dren, his brother shall marry his wife, and raise up
seed to his brother. Now there were with us seven 25
brothers; and the first married and died, and having

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26 no seed left his wife to his brother. Likewise the
27 second also, and the third, unto the seventh. And
28 last of all the woman died also. In the resurrection therefore, of which of the seven shall she be wife? For they all had her.

29 Jesus answered and said to them: Ye err, not knowing the Scriptures, nor the power of God.
30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in
31 heaven. But concerning the resurrection of the dead, have ye not read that which was spoken to
32 you by God, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is
33 not the God of the dead, but of the living. And when the multitude heard it, they were astonished at his teaching.

34 Now the Pharisees, hearing that he had put the
35 Sadducees to silence, collected together; and one of them, a lawyer, asked, tempting him and saying:
36 Teacher, what commandment is great in the law?
37 Jesus said to him: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and
38 with all thy mind. This is the great and first commandment. And the second is like to it: Thou
39 shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

41 While the Pharisees were collected together
42 Jesus asked them, saying: What think ye concerning the Christ? Of whom is he the son? They say

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to him : Of David. He says to them : How then 43
does David, in the Spirit, call him Lord, saying :
The Lord said to my Lord, sit thou on my right 44
hand, till I put thine enemies under thy feet ? If 45
then David calls him Lord, how is he his son ?
And no one was able to answer him a word ; nor 46
durst any one from that day question him any more.

XXIII. THEN spake Jesus to the multitudes, 1
and to his disciples, saying : The scribes and the 2
Pharisees sit in Moses' seat. All, therefore, whatso- 3
ever they bid you, do and observe ; but do not accord-
ing to their works, for they say and do not. For they 4
bind heavy burdens and grievous to be borne, and
lay them on men's shoulders, but will not move them
with their finger. But all their works they do to 5
be seen by men ; they make broad their phylacteries,
and enlarge the fringes ; and love the first place at 6
feasts, and the first seats in the synagogues, and the 7
greetings in the markets, and to be called by men,
Rabbi, Rabbi. But be not ye called Rabbi ; for 8
one is your Teacher, and all ye are brethren. And 9
call not any your father on the earth ; for one is
your Father, he who is in heaven. Neither be called 10
leaders ; for one is your leader, the Christ. But the 11
greatest of you shall be your servant. And who- 12

V. 7. Rabbi (*my Master*), a Jewish title of respect, given
to a teacher.

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ever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.

13 But woe to you, scribes and Pharisees, hypocrites! because ye shut up the kingdom of heaven against men; for ye go not in, nor suffer them that are entering to go in.

15 Woe to you, scribes and Pharisees, hypocrites! because ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more a child of hell than yourselves.

16 Woe to you, blind guides, who say: Whoever shall swear by the temple, it is nothing; but whoever shall swear by the gold of the temple, he is a

17 debtor. Fools and blind; for which is greater, the gold, or the temple that sanctifies the gold? And,

18 Whoever shall swear by the altar, it is nothing; but whoever shall swear by the gift that is upon it, he is a debtor. Fools and blind; for which is greater, the gift, or the altar that sanctifies the gift?

20 He therefore that swears by the altar, swears by it, and by all things thereon. And he that swears by the temple, swears by it, and by him that dwells therein. And he that swears by heaven, swears by the throne of God, and by him that sits thereon.

23 Woe to you, scribes and Pharisees, hypocrites!

V. 14 is wanting here, in the oldest copies: it belongs to Mark 12: 40, and Luke 20: 47.

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because ye pay tithe of the mint and the dill and the cumin, and have omitted the weightier things of the law, judgment, and mercy, and faith; these ought ye to have done, and not to leave those undone.

Blind guides! that strain out the gnat, and swallow the camel. 24

Woe to you, scribes and Pharisees, hypocrites! 25 because ye make clean the outside of the cup and the platter, but within they are full of rapacity and excess. Blind Pharisee! cleanse first the inside of 26 the cup and the platter, that its outside also may become clean.

Woe to you, scribes and Pharisees, hypocrites! 27 because ye are like to whited sepulchres, which outwardly indeed appear beautiful, but within are full of bones of the dead, and of all uncleanness. So also 28 ye outwardly indeed appear righteous to men, but within ye are full of hypocrisy and iniquity.

Woe to you, scribes and Pharisees, hypocrites! 29 because ye build the sepulchres of the prophets, and adorn the tombs of the righteous, and say: If we 30 had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. So that ye witness to yourselves, that ye 31 are sons of them that killed the prophets; and fill 32 ye up the measure of your fathers!

Serpents! Brood of vipers! how can ye escape 33 the judgment of hell?

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- 24 Therefore, behold, I send forth to you prophets,
and wise men, and scribes; and some of them ye
will kill and crucify, and some of them ye will
scourge in your synagogues, and persecute from city
35 to city. That on you may come all the righteous
blood shed upon the earth, from the blood of right-
eous Abel to the blood of Zechariah, son of Bara-
chiah, whom ye slew between the temple and the
36 altar. Verily I say to you, all these things shall
come upon this generation.
- 37 Jerusalem! Jerusalem! that killeth the prophets,
and stoneth those sent to her; how often would I
have gathered thy children together, as a hen gath-
ers her chickens under her wings, and ye would not!
38 Behold, your house is left to you desolate. For I
39 say to you, ye shall not see me henceforth, till ye
shall say: Blessed is he that comes in the name of
the Lord.

- 1 XXIV. AND Jesus went out, and departed from
the temple; and his disciples came to him, to show
2 him the buildings of the temple. And he answer-
ing said to them: See ye not all these things?
Verily I say to you, there shall not be left here one
stone upon another, that shall not be thrown down.
3 And as he sat on the mount of the Olives, the
disciples came to him privately, saying: Tell us,

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when will these things be, and what is the sign of thy coming and [of the] end of the world? And 4
 Jesus answered and said to them: Take heed, lest 5
 any one lead you astray. For many shall come in 6
 my name, saying, I am the Christ; and shall lead 7
 astray many. And ye shall hear of wars, and ru- 8
 mors of wars. Take heed, be not troubled; for all 9
 must come to pass; but not yet is the end! For 10
 nation shall rise against nation, and kingdom against 11
 kingdom; and there shall be famines, and pestilences, 12
 and earthquakes, in divers places. But all these are 13
 the beginning of sorrows. Then shall they deliver 14
 you up unto affliction, and shall kill you; and ye 15
 shall be hated by all nations for my name's sake. 16
 And then shall many be offended, and shall deliver 17
 up one another, and shall hate one another. And 18
 many false prophets shall arise, and shall lead many 19
 astray. And because iniquity abounds, the love of 20
 the many shall become cold. But he that has endured 21
 to the end, the same shall be saved. And this good 22
 news of the kingdom shall be preached in all the 23
 world, for a testimony to all nations; and then shall 24
 come the end.

When therefore ye see the abomination of desola- 15
 tion, spoken of through Daniel the prophet, stand-
 ing in the holy place (let him that readeth mark!)
 then let those in Judea flee to the mountains; 16

V. 6. *In some ancient copies:* for it must come to pass.

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- ✓ 17 he that is upon the house, let him not come down to
18 take the things out of his house ; and he that is in
the field, let him not turn back to take his garments.
19 But woe to them that are with child, and to them
20 that give suck in those days ! And pray that
21 your flight be not in winter, nor on a sabbath. For
then shall be great affliction, such as has not been
from the beginning of the world until now, no nor
22 shall be. And unless those days were shortened, no
flesh would be saved ; but for the sake of the chosen,
23 those days shall be shortened. Then if any one say
to you, Lo, here is the Christ, or here, believe it not.
24 For there shall arise false Christs, and false proph-
ets, and shall show great signs and wonders ; so as,
25 if possible, to lead even the chosen astray. Behold,
I have told you before.
- 26 If therefore they say to you : Behold, he is in the
desert, go not forth ; behold, he is in the secret
27 chambers, believe it not. For as the lightning
comes forth from the east, and shines even unto the
west, so shall be the coming of the Son of man.
28 For wherever the carcass is, there will the eagles be
gathered together.
- 29 And immediately, after the affliction of those
days, the sun shall be darkened, and the moon shall
not give her light, and the stars shall fall from
heaven, and the powers of heaven shall be shaken.
30 And then shall appear the sign of the Son of man

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in heaven ; and then shall all the tribes of the earth mourn, and shall see the Son of man coming on the clouds of heaven, with power and great glory.

And he will send his angels with a great sound of 31 a trumpet, and they shall gather together his chosen from the four winds, from one end of heaven to the other.

Now learn the parable from the fig tree : When its 32 branch is already become tender, and puts forth leaves, ye know that summer is near. So also ye 33 see all these things, know that it is near, at the door.

Verily I say to you, this generation shall not, 34 pass till all these things are done. Heaven and 35 earth shall pass away ; but my words shall not pass away.

But of that day and hour no one knows, not even 36 the angels of heaven, but my Father only. But as 37 the days of Noah, so shall be also the coming of the Son of man. For as they were in the days be- 38 fore the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and 39 took all away ; so shall be also the coming of the Son of man. Then shall there be two men in the 40 field, one is taken, and one is left ; two women 41 grinding at the mill, one is taken, and one is left.

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42 Watch therefore; for ye know not in what day
43 your Lord comes. But know this, that if the master of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken through
44 Therefore be ye also ready; for in such an hour as ye think not the Son of man comes.

45 Who then is the faithful and wise servant, whom his lord set over his household, to give them their
46 food in due season? Happy that servant, whom his
47 lord when he comes shall find so doing! Verily I say to you, that he will set him over all his goods.
48 But if that evil servant shall say in his heart,
49 My lord delays his coming; and shall begin to beat his fellow-servants, and shall eat and drink with the
50 drunken; the lord of that servant will come in a day when he looks not for it, and in an hour when
51 he is not aware; and will cut him asunder, and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth.

1. XXV. THEN shall the kingdom of heaven be likened to ten virgins, who took their lamps, and
2 went out to meet the bridegroom. And five of them
3 were wise, and five foolish. They that were foolish
4 took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps.
5 While the bridegroom tarried, they all slumbered

V. 42. *In many ancient copies: in what hour.*

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and slept. And at midnight a cry was made : Be- 6
hold, the bridegroom ! go out to meet him. Then 7
all those virgins arose, and trimmed their lamps.
And the foolish said to the wise : Give us of your 8
oil, for our lamps are going out. But the wise an- 9
swered, saying, Not so ; there will not be enough
for us and you. Go rather to them that sell, and
buy for yourselves. And while they went to buy, 10
the bridegroom came ; and they that were ready
went in with him to the marriage ; and the door
was shut. Afterward came also the rest of the vir- 11
gins, saying : Lord, Lord, open to us. But he an- 12
swered and said : Verily I say to you I know you
not.

Watch therefore ; for ye know not the day, nor 13
the hour !

For as a man going abroad called his own ser- 14
vants, and delivered to them his goods ; and to one 15
gave five talents, to another two, and to another
one, to each according to his own ability ; and
straightway went abroad. Then he that received 16
the five talents went and traded with them, and
gained other five talents. Likewise also he that re- 17
ceived the two gained other two. But he that re- 18
ceived the one went away and digged in the earth,
and hid his lord's money. After a long time the 19
lord of those servants comes, and reckons with them.
And he that received the five talents came and 20
brought other five talents, saying : Lord, thou de-

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liveredst to me five talents ; behold, I have gained
21 other five talents beside them. His lord said to
him : Well done, good and faithful servant ; thou
wast faithful over a little, I will set thee over much.
22 Enter thou into the joy of thy lord. And he also
that received the two talents came and said : Lord,
thou deliveredst to me two talents ; behold, I have
23 gained other two talents beside them. His lord
said to him : Well done, good and faithful servant ;
thou wast faithful over a little, I will set thee over
24 much. Enter thou into the joy of thy lord. And
he also that received the one talent came and said :
Lord, I knew thee that thou art a hard man, reap-
ing where thou hast not sown, and gathering where
25 thou hast not strewed. And fearing, I went and
hid thy talent in the earth. Lo, thou hast thine
26 own. And his lord answering said to him : Wicked
and slothful servant ! Thou knewest that I reap
where I sowed not, and gather where I have not
27 strewed ? Thou oughtest therefore to have put my
money to the exchangers ; and when I came, I
28 should have received mine own with interest. Take
therefore the talent from him, and give to him that
29 has the ten talents. For to every one that hath
shall be given, and he shall have abundance ; but
from him that hath not, even what he hath shall be
30 taken away. And cast forth the unprofitable serv-
ant into the outer darkness. There shall be weep-
ing and gnashing of teeth.

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When the Son of man shall come in his glory, 31
and all the angels with him, then shall he sit on his
throne of glory. And before him shall be gathered 32
all the nations ; and he shall divide them one from
another, as the shepherd divides the sheep from the
goats. And he shall set the sheep on his right 33
hand, but the goats on the left.

Then shall the King say to those on his right 34
hand : Come, blessed of my Father, inherit the
kingdom prepared for you from the foundation of
the world. For I was hungry, and ye gave me to 35
eat ; I was thirsty, and ye gave me drink ; I was a
stranger and ye took me in, naked and ye clothed 36
me ; I was sick, and ye visited me ; I was in prison,
and ye came to me.

Then shall the righteous answer him, saying : 37
Lord, when saw we thee hungering and fed thee, or
thirsting and gave thee drink ? And when saw we 38
thee a stranger and took thee in, or naked and
clothed thee ? And when saw we thee sick, or in 39
prison, and came to thee ? And the King shall an- 40
swer and say to them : Verily I say to you, inas-
much as ye did it to one of the least of these my
brethren, ye did it to me.

Then shall he say also to those on the left hand : 41
Depart from me, accursed, into the everlasting fire,
prepared for the Devil and his angels. For I was 42
hungry, and ye did not give me to eat ; I was

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43 thirsty, and ye did not give me drink ; I was a stranger, and ye did not take me in ; naked, and ye did not clothe me ; sick, and in prison, and ye did not visit me.

44 Then shall they also answer, saying : Lord, when saw we thee hungering, or thirsting, or a stranger, or naked, or sick, or in prison, and did not minister to thee ? Then shall he answer them, saying : Verily I say to you, inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment, but the righteous into everlasting life.

1 XXVI. AND it came to pass, when Jesus had finished all these sayings, he said to his disciples :

2 Ye know that after two days comes the passover, and the Son of man is delivered up to be crucified.

3 Then assembled together the chief priests, and the elders of the people, in the court of the high priest,

4 who was called Caiaphas, and consulted together that they might take Jesus by craft, and put him to

5 death. But they said : Not at the feast, that there may not be a tumult among the people.

6 And Jesus being in Bethany, in the house of

7 Simon the leper, there came to him a woman having an alabaster box of very precious ointment, and

8 poured it on his head as he reclined at table. And his disciples seeing it were displeased, saying : To

9 what purpose is this waste ? For this might have

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been sold for much, and given to the poor. And 10
Jesus knowing it, said to them: Why trouble ye
the woman? For she has wrought a good work
upon me. For the poor ye have always with you; 11
but me ye have not always. For she, in pouring 12
this ointment on my body, did it to prepare me for
burial. Verily I say to you, wheresoever this good 13
news shall be preached in the whole world, this also
that she has done shall be told, for a memorial of
her.

Then one of the twelve, called Judas Iscariot, 14
went to the chief priests, and said: What will ye 15
give me, and I will deliver him to you? And they
weighed out to him thirty pieces of silver. And 16
from that time he sought opportunity to deliver
him up.

Now on the first day of the feast of unleavened 17
bread the disciples came to Jesus, saying to him:
Where wilt thou that we prepare for thee to eat the
passover? And he said: Go into the city to such 18
a man, and say to him, The Teacher says, my time
is at hand; I will keep the passover at thy house
with my disciples. And the disciples did as Jesus 19
directed them, and made ready the passover.

And when evening was come, he reclined at table 20
with the twelve. And as they were eating, he 21
said: Verily I say to you, that one of you will be-
tray me. And they were exceeding sorrowful, and 22
began each one to say to him, Lord, is it I? And 23

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he answered and said : He that dipped his hand
24 with me in the dish, the same will betray me. The
Son of man goes indeed, as it is written of him ; but
woe to that man through whom the Son of man is
betrayed ! It were good for him, if that man had
not been born.

25 And Judas, his betrayer, answered and said :
Rabbi, is it I ? He says to him : Thou hast said
it.

26 And as they were eating, Jesus took the bread,
and blessed, and brake, and gave to the disciples,
27 and said : Take, eat ; this is my body. And he
took the cup, and gave thanks, and gave to them,
28 saying : Drink all ye of it. For this is my blood
of the new covenant, which is shed for many, for re-
29 mission of sins. And I say to you, that I will not
drink henceforth of this fruit of the vine, until that
day when I drink it new with you in the kingdom
of my Father.

30 And having sung, they went out into the mount
of the Olives.

31 Then says Jesus to them : All ye will be offend-
ed because of me this night. For it is written : I
will smite the Shepherd, and the sheep of the flock
32 shall be scattered abroad. But after I am risen, I
will go before you into Galilee.

V. 26. *In some ancient copies :* took bread

V. 28. *In some ancient copies :* of the covenant

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Peter answered and said to him : Though all 33
shall be offended because of thee, I will never be
offended. Jesus said to him : Verily I say to thee, 34
that this night, before the cock crows, thou wilt thrice
deny me. Peter says to him : Even though I 35
should die with thee, I will not deny thee. Like-
wise also said all the disciples.

Then Jesus comes with them to a place called 36
Gethsemane, and says to the disciples : Sit ye here,
while I go yonder and pray. And taking with him 37
Peter and the two sons of Zebedee, he began to be
sorrowful, and to be troubled. Then says he 38
to them : My soul is exceeding sorrowful, unto
death. Tarry ye here, and watch with me.

And going forward a little, he fell on his face 39
praying, and saying : My Father, if it is possible,
let this cup pass away from me. But yet, not
as I will, but as thou wilt. And he comes to the 40
disciples, and finds them sleeping ; and he says to
Peter : Were ye so unable to watch with me one
hour ? Watch and pray, that ye enter not into 41
temptation. The spirit indeed is willing, but the
flesh is weak.

Again, a second time, he went away and prayed, 42
saying : My Father, if this can not pass away from
me, except I drink it, thy will be done. And com- 43
ing he again found them sleeping ; for their eyes
were heavy.

And leaving them, he went away again, and pray- 44

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45 ed the third time, saying the same words. Then comes he to his disciples, and says to them : Sleep on now, and take your rest ! Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going. Behold, he is at hand that
47 betrays me. And while he was yet speaking, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the
48 chief priests and elders of the people. Now his betrayer gave them a sign, saying : Whom I shall
49 kiss, that is he ; hold him fast. And forthwith he came to Jesus, and said, Hail, Rabbi ; and kissed
50 him. And Jesus said to him : Friend, wherefore art thou come ? Then came they, and laid hands
51 on Jesus, and held him fast. And, behold, one of them that were with Jesus stretched out his hand and drew his sword, and struck the servant of the high
52 priest, and took off his ear. Then said Jesus to him : Put back thy sword into its place ; for all they that
53 take the sword shall perish with the sword. Think-est thou that I can not now pray to my Father, and he will send me more than twelve legions of
54 angels ? How then shall the Scriptures be fulfilled, that thus it must be ?

V. 45. *Or*, Sleep ye the remaining time, and take your rest ?

V. 53. *In some ancient copies* : that I can not pray to my Father, and he will now send

CHAPTER XXVI.

In that hour Jesus said to the multitudes : Are 55
ye come out as against a robber with swords and
staves, to take me? I sat daily with you teaching
in the temple, and ye did not lay hold of me. But 56
all this has been done, that the scriptures of the
prophets might be fulfilled. Then the disciples all
forsook him, and fled.

And they that had laid hold of Jesus led him 57
away to Caiaphas the high priest, where the scribes
and the elders were assembled. And Peter follow- 58
ed him afar off unto the court of the high priest ;
and he went in, and sat with the servants, to see the
end.

Now the chief priests, and the elders, and all the 59
council, sought false witness against Jesus, that
they might put him to death ; and found none, 60
though many false witnesses came. But at last
came two, and said : This man said, I am able to 61
destroy the temple of God, and to build it in three
days. And the high priest arose, and said to him : 62
Answerest thou nothing? What do these witness
against thee? But Jesus was silent. And the 63
high priest answering said to him : I adjure thee by
the living God, that thou tell us whether thou art
the Christ, the Son of God. Jesus says to him : 64
Thou hast said it. But I say to you : Hereafter shall
ye see the Son of man sitting on the right hand of
power, and coming on the clouds of heaven. Then 65
the high priest rent his clothes, saying : He has

MATTHEW.

spoken blasphemy ; what further need have we of witnesses ? Behold, ye have now heard his blasphemy.

66 What think ye ? They answered and said : He is
67 guilty of death. Then spit they in his face, and
buffeted him ; and others smote him, saying :
68 Prophecy to us, O Christ, who is he that struck
thee ?

69 Now Peter was sitting without in the court.
And a damsel came to him, saying : Thou also wast
70 with Jesus the Galilean. But he denied before all,
71 saying : I know not what thou sayest. And when
he was gone out into the porch, another maid saw
him, and said to them that were there : This man
72 also was with Jesus the Nazarene. And again he
73 denied with an oath, I do not know the man. And
after a little while, they that stood by came and said
to Peter : Surely thou also art one of them ; for
74 thy speech betrays thee. Then began he to invoke
curses, and to swear, I know not the man. And
75 immediately the cock crowed. And Peter remembered
the word of Jesus when he said : Before the cock
crows, thou wilt thrice deny me. And he went out,
and wept bitterly.

1 XXVII. And when morning was come, all the
chief priests and the elders of the people took coun-
2 sel against Jesus, so as to put him to death. And
having bound him, they led him away, and deliver-
ed him to Pontius Pilate the governor.

CHAPTER XXVII.

Then Judas, who betrayed him, when he saw that 3
he was condemned, repenting brought back the
thirty pieces of silver to the chief priests and the
elders, saying : I sinned in betraying innocent blood. 4
And they said : What is it to us ? Look thou to it.
And casting down the pieces of silver in the temple, 5
he departed ; and he went away and hanged himself. 6
And the chief priests took the silver pieces, and said :
It is not lawful to put them into the treasury, since it
is the price of blood. And they took counsel, and 7
bought with them the potter's field, to bury stran-
gers in. Wherefore that field was called the field of 8
blood, unto this day.

Then was fulfilled that which was spoken through 9
Jeremiah the prophet, saying : And they took the
thirty pieces of silver, the price of him that was
priced, whom they of the children of Israel did
price ; and gave them for the potter's field, as the 10
Lord appointed to me.

And Jesus stood before the governor. And the 11
governor questioned him, saying : Art thou the king
of the Jews ? And Jesus said to him : Thou
sayest it. And when he was accused by the chief 12
priests and the elders, he made no answer. Then 1
said Pilate to him : Hearest thou not what things
they witness against thee ? And he made him no 14
answer, not even to one word ; so that the governor
greatly wondered.

Now at the feast the governor was wont to release 15

MATTHEW.

- to the multitude one prisoner, whom they would.
- 16 And they had then a noted prisoner, called Barab-
17 bas. When therefore they were gathered together,
Pilate said to them : Whom will ye that I release
to you ? Barabbas, or Jesus who is called Christ ?
- 18 For he knew that for envy they had delivered him
up.
- 19 And as he sat on the judgment seat, his wife sent
to him, saying : Have nothing to do with that
just man ; for I have suffered much this day in a
dream because of him.
- 20 And the chief priests and the elders persuaded
the multitudes, that they should ask for Barabbas,
21 and should destroy Jesus. And the governor an-
swering said to them : Which of the two will ye
that I release to you ? And they said, Barabbas.
- 22 Pilate says to them : What then shall I do with
Jesus, who is called Christ ? They all say to him :
- 23 Let him be crucified. And the governor said :
What evil then has he done ? But they cried the
more, saying : Let him be crucified.
- 24 And Pilate, seeing that it avails nothing, but
rather that a tumult is made, took water and wash-
ed his hands before the multitude, saying : I am
innocent of the blood of this just man. Look ye to
25 it. And all the people answering said : His blood
26 be on us, and on our children. Then he released to

CHAPTER XXVII.

them Barabbas ; but Jesus he scourged, and delivered up to be crucified.

Then the soldiers of the governor took Jesus into 27
the Praetorium, and gathered to him the whole
band. And they stripped him, and put on him a 28
scarlet robe. And having platted a crown of thorns, 29
they put it on his head, and a reed in his right
hand ; and they bowed the knee before him, and
mocked him, saying : Hail, King of the Jews !
And they spit upon him, and took the reed, and 30
smote him on the head. And when they had mock- 31
ed him, they took off the robe from him, and put on
him his own garments, and led him away to crucify
him. And as they came out they found a man of 32
Cyrene, Simon by name ; him they compelled to
bear his cross.

And when they were come to a place called Gol- 33
gotha (which is called, Place of a skull), they gave 34
him vinegar to drink mingled with gall ; and when
he had tasted, he would not drink. And having 35
crucified him, they divided his garments among
them, casting lots. And sitting down, they watch- 36
ed him there. And they set up over his head his 37
accusation, written : THIS IS JESUS THE
KING OF THE JEWS.

Then were two robbers crucified with him ; one 38
on the right hand, and one on the left. And they 39

V. 34. *In some ancient copies : gave him wine*

MATTHEW.

that passed by reviled him, wagging their heads, and
40 saying : Thou that destroyest the temple, and build-
est it in three days, save thyself. If thou art the
41 Son of God, come down from the cross. Likewise
also the chief priests mocking, with the scribes and
42 elders, said : He saved others, himself he can not
save. If he is King of Israel, let him now come down
43 from the cross, and we will believe on him. He
trusts in God ; let him now deliver him, if he desires
44 him ; for he said, I am the Son of God. And also
the robbers, who were crucified with him, reproached
him with the same thing.

45 And from the sixth hour, there was darkness over
46 all the land, unto the ninth hour. And about the
ninth hour Jesus cried with a loud voice, saying :
Eli, Eli, lema sabachthani ? That is : My God, my
47 God, why hast thou forsaken me ? Some of them
that stood there, hearing it, said : This man calls
48 for Elijah. And straightway one of them ran, and
took a sponge, and having filled it with vinegar and
49 put it on a reed, gave him to drink. But the rest
said : Let alone ; let us see whether Elijah comes
to save him.

50 And Jesus, again crying with a loud voice, yield-
51 ed up his spirit. And behold, the vail of the tem-
ple was rent in twain from the top to the bottom ;
and the earth quaked, and the rocks were rent.

V. 47. *Elijah: in their form of address, Elia*

CHAPTER XXVII.

And the graves were opened, and many bodies of the 52
saints who slept arose; and coming out of the 53
graves, after his resurrection, they went into the
holy city, and appeared to many.

And when the centurion, and they that with him 54
were watching Jesus, saw the earthquake, and the
things that were done, they were exceedingly afraid,
saying: Truly this was the Son of God.

And many women were there beholding afar off, 55
they who followed Jesus from Galilee, ministering
to him; among whom was Mary the Magdalene, 56
and Mary the mother of James and Joses, and the
mother of the sons of Zebedee.

And evening having come, there came a rich man 57
from Arimathea, named Joseph, who also himself
was a disciple of Jesus. This man went to Pilate, 58
and asked for the body of Jesus. Then Pilate com-
manded that the body should be given up. And 59
taking the body, Joseph wrapped it in a clean linen
cloth, and laid it in his own new tomb, which he 60
had hewn out in the rock. And he rolled a great
stone to the door of the tomb, and departed. And 61
Mary the Magdalene was there, and the other Mary,
sitting over against the sepulchre.

And on the morrow, which is after the prepara- 62
tion, the chief priests and the Pharisees came to-
gether to Pilate, saying: Sir, we remember that 63
that deceiver said, while he was yet alive, After
three days I will rise. Command, therefore, that 64

MATTHEW.

the sepulchre be made secure until the third day ;
lest his disciples come by night and steal him away,
and say to the people, He is risen from the dead ;
65 and the last error will be worse than the first. Pi-
late said to them : Ye have a watch ; go your way,
66 make secure, as ye know how. So they went, and
made the sepulchre secure, sealing the stone, to-
gether with the watch.

- 1 **XXVIII.** AND late in the sabbath, as it was
dawning into the first day of the week, came Mary
the Magdalene and the other Mary to view the
2 sepulchre. And behold, there was a great earth-
quake. For an angel of the Lord descended from
heaven, and came and rolled back the stone from
3 the door, and sat upon it. His countenance was
4 like lightning, and his raiment white as snow. And
for fear of him the keepers did shake, and became as
5 dead men. And the angel answered and said to the
women : Fear not ye ; for I know that ye are seek-
6 ing Jesus, who was crucified. He is not here ; for
he is risen, as he said. Come, see the place where
7 the Lord lay. And go quickly, and tell his disci-
ples that he is risen from the dead. And behold,
he goes before you into Galilee ; there shall ye see
him. Behold, I have told you.
- 8 And going out quickly from the sepulchre, with
fear and great joy, they ran to bring his disciples
9 word. And behold, Jesus met them, saying : All

CHAPTER XXVIII.

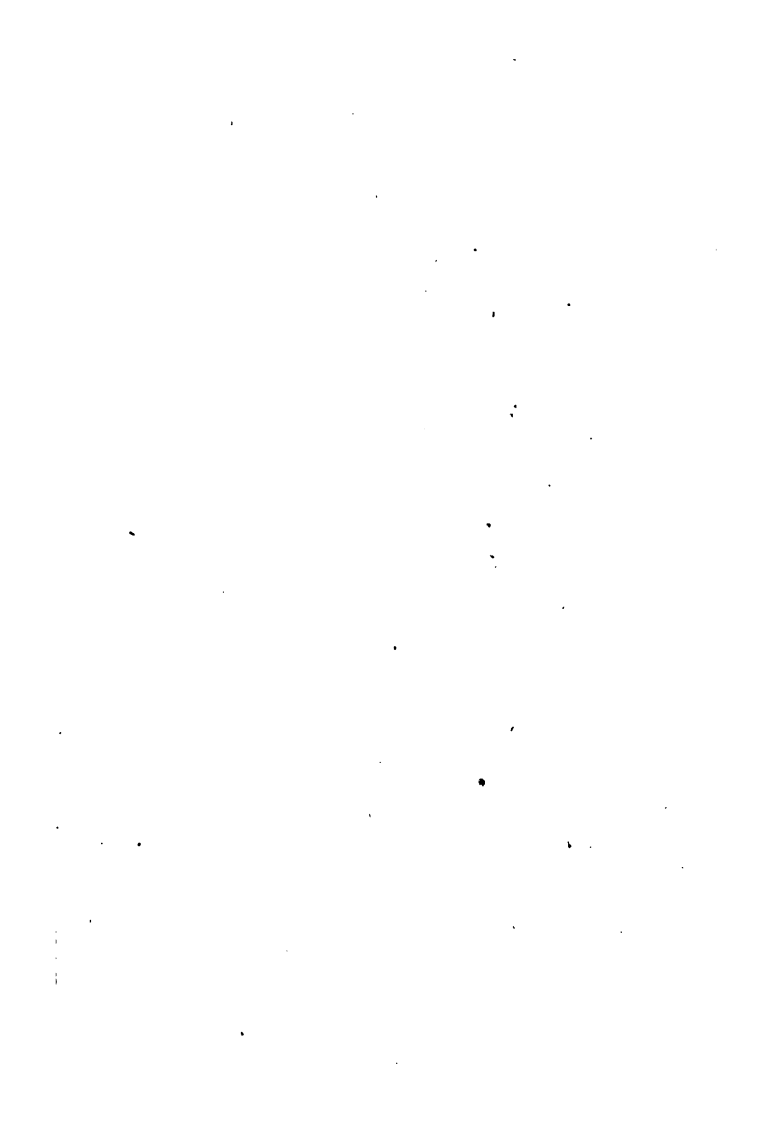
hail ! And they came and held him by the feet, and worshiped him. Then said Jesus to them : Be not 10 afraid ; go tell my brethren that they go away into Galilee, and there shall they see me.

And as they were going, behold, some of the 11 watch came into the city, and reported to the chief priests all the things that were done. And having 12 assembled with the elders, and taken counsel, they gave much money to the soldiers, saying : Say, 13 that his disciples came by night, and stole him away while we slept. And if this shall be heard before 14 the governor, we will persuade him, and make you secure. So they took the money, and did as they 15 were taught. And this saying was reported abroad among the Jews, until this day.

And the eleven disciples went away into Galilee, 16 into the mountain where Jesus had appointed them. And when they saw him, they worshiped him ; but 17 some doubted.

And Jesus came and spake to them, saying : All 18 power is given to me in heaven and on earth. Go 19 therefore, and disciple all the nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit ; teaching them to observe 20 all things whatsoever I have commanded you. And behold, I am with you alway, unto the end of the world.

V. 14. *In the oldest copies :* shall be heard by the governor



THE GOSPEL

ACCORDING TO

M A R K.

CHAPTER I.

THE beginning of the good news of Jesus Christ. 1
Son of God. As it is written in Isaiah the prophet : 2
Behold, I send forth my messenger before thy face,
who shall prepare thy way. The voice of one cry- 3
ing in the wilderness : Prepare the way of the Lord,
make straight his paths. John came immersing in 4
the wilderness, and preaching the immersion of re-
pentance for the remission of sins. And there went 5
out to him all the country of Judea, and all they of
Jerusalem ; and were immersed by him in the river
Jordan, confessing their sins.

And John was clothed with camel's hair, and 6
with a leathern girdle about his loins, and did eat
locusts and wild honey. And he preached, saying : 7
There comes after me he that is mightier than I,
the latchet of whose sandals I am not worthy to

V. 4. *In some ancient copies :* There came John the Im-
mersioner, in the wilderness, preaching

MARK.

8 stoop down and unloose. I indeed immersed you
in water; ~~but he will immerse~~ you in the Holy
Spirit.

9 And it came to pass in those days, that Jesus
came from Nazareth of Galilee, and was immersed
10 by John in the Jordan. And straightway coming
up out of the water, he saw the heavens parted, and
11 the Spirit as a dove descending upon him. And
there came a voice out of heaven: Thou art my be-
loved son; in thee I am well pleased.

12 And immediately the Spirit drives him forth into
13 the wilderness. And he was in the wilderness forty
days, tempted by Satan, and was with the wild
beasts; and the angels ministered to him.

14 Now after John was delivered up, Jesus came
into Galilee, preaching the good news of the king-
15 dom of God, and saying: The time is fulfilled, and
the kingdom of God is at hand; repent, and believe
the good news.

16 And walking by the sea of Galilee, he saw Si-
mon, and Andrew Simon's brother, casting a net in
17 the sea; for they were fishermen. And Jesus said
to them: Come after me, and I will cause you to
18 become fishers of men. And straightway they for-
sook their nets, and followed him.

19 And when he had gone a little further, he saw
James the son of Zebedee, and John his brother,

CHAPTER I.

who also were in the ship, mending their nets. And 20
straightway he called them; and they left their
father Zebedee in the ship with the hired servants,
and went after him.

And they enter into Capernaum; and straight- 21
way on the sabbath he went into the synagogue,
and taught. And they were astonished at his 22
teaching; for he taught them as having authority,
and not as the scribes.

And there was in their synagogue a man with an 23
unclean spirit. And he cried out, saying: What 24
have we to do with thee, Jesus, Nazarene! Art
thou come to destroy us? I know thee who thou
art, the Holy One of God. And Jesus rebuked him, 25
saying: Hold thy peace, and come out of him. And 26
the unclean spirit, tearing him, and crying with a
loud voice, came out of him. And they were all 27
amazed; so that they questioned among themselves,
saying: What is this? A new teaching, with au-
thority! And he commands the unclean spirits,
and they obey him. And immediately his fame 28
spread abroad into all the surrounding region of
Galilee.

And immediately when they had come out of the 29

V. 24. *In some ancient copies:* Hah! what have we to do
with thee?

V. 27. *In many ancient copies:* What new teaching is this?
For with authority he commands even the unclean spirits

MARK.

- synagogue, they entered into the house of Simon and
30 Andrew, with James and John. And the mother-in-
law of Simon lay sick of a fever; and immediately
31 they tell him concerning her. And he came and
raised her up, taking hold of her hand; and immediately the fever left her, and she ministered to them.
32 And evening having come, when the sun was set,
they brought to him all that were sick, and those
33 possessed with devils. And all the city was gathered
34 together at the door. And he healed many
that were sick with divers diseases, and cast out
many devils; and suffered not the devils to speak,
because they knew him.
35 And rising very early, by night, he went out, and
departed into a solitary place, and there prayed.
36 And Simon and they that were with him followed
37 after him. And having found him, they say to him :
38 All are seeking thee. And he says to them : Let us
go elsewhere into the neighboring towns, that I may
preach there also; for therefore have I come forth.
39 And he preached in their synagogues, throughout
all Galilee, and cast out devils.
40 And there came a leper to him, beseeching him,
and kneeling down to him, and saying to him : If
41 thou wilt, thou canst cleanse me. And Jesus, moved
with compassion, stretched forth his hand and touched
42 him, and says to him : I will; be thou cleansed. And
when he had spoken, immediately the leprosy de-
43 parted from him, and he was cleansed. And sternly

CHAPTER II.

charging him, he forthwith sent him away; and says 44
to him : See thou say nothing to any one; but go,
show thyself to the priest, and offer for thy cleansing
what Moses commanded, for a testimony to them.
But he went out, and began to publish it much, and 45
to spread abroad the report; so that he could no
longer openly enter into a city, but was without in
desert places. And they came to him from every
quarter.

II. AND again he entered into Capernaum after 1
some days; and it was heard that he is in the house.
And straightway many were gathered together, so 2
that there was no longer room, not even at the door;
and he spake the word to them.

And they come to him, bringing one that was 3
palsied, borne by four. And not being able to come 4
near him, on account of the multitude, they uncovered
the roof where he was; and having broken it up,
they let down the bed whereon the palsied man lay.
And Jesus seeing their faith, says to the palsied 5
man : Child, thy sins are forgiven. But there were 6
some of the scribes sitting there, and reasoning in
their hearts : Why does this man speak thus? He 7
blasphemes. Who can forgive sins but one, God? 8
And Jesus, immediately perceiving in his spirit that
they so reasoned within themselves, said to them :
Why reason ye these things in your hearts? Which 9
is easier, to say to the palsied man, Thy sins are for-

MARK.

given ; or to say, Arise, and take up thy bed, and
10 walk ? But that ye may know that the Son of man
has power on earth to forgive sins, (he says to the
11 palsied man,) I say to thee, arise, take up thy bed,
12 and go to thy house. And immediately he arose,
took up the bed, and went forth before all ; so that
all were amazed, and glorified God, saying : We
never saw it thus.

13 And he went forth again by the sea side ; and all
the multitude came to him, and he taught them.

14 And passing along, he saw Levi the son of Alphaeus
sitting at the receipt of custom, and said to him
Follow me. And he arose and followed him.

15 And it came to pass, as he reclined at table in his
house, that many publicans and sinners were reclining
with Jesus and his disciples ; for there were many, and

16 they followed him. And when the scribes and the
Pharisees saw him eating with the sinners and publi-
cans, they said to his disciples : How is it that he eats
17 and drinks with the sinners and the publicans ? And
Jesus hearing it, says to them : They that are whole
need not a physician, but they that are sick. I came
not to call righteous men, but sinners.

18 And the disciples of John, and the Pharisees,
used to fast ; and they come and say to him : Why
do the disciples of John and the Pharisees fast, but
19 thy disciples fast not ? And Jesus said to them :

CHAPTER II.

Can the sons of the bridechamber fast, while the bridegroom is with them? So long as they have the bridegroom with them, they can not fast. But days 20 will come, when the bridegroom will be taken from them; and then shall they fast in that day. No one 21 sews a piece of unfulled cloth upon an old garment; else the new filling up of the old takes from it, and a worse rent is made. And no one puts new wine in- 22 to old skins; else the wine bursts the skins, and the wine is destroyed, and the skins.

And it came to pass, that he went through the 23 grain-fields on the sabbath; and his disciples began to go forward, plucking the ears of grain. And the 24 Pharisees said to him: Behold, why do they on the sabbath that which is not lawful? And he 25 said to them: Have ye never read what David did, when he had need and hungered, himself and they that were with him? How he went into the house of 26 God in the days of Abiathar the high priest, and ate the showbread, which it is not lawful to eat but for the priests, and gave also to them that were with him? And he said to them: The sabbath was 27 made for man, and not man for the sabbath. So 28 that the Son of man is Lord also of the sabbath.

V. 22. *Some ancient copies add:* But new wine must be put into new skins.

V. 23. *or,* began to make a way

MARK.

- 1 III. AND he entered again into the synagogue ;
and there was a man there, having his hand withered.
- 2 And they watched him, whether he would heal him
3 on the sabbath ; that they might accuse him. And
he says to the man having the withered hand : Arise,
4 and come into the midst. And he says to them : Is
it lawful to do good on the sabbath, or to do evil ?
to save life, or to kill ? But they held their peace.
- 5 And looking round on them with anger, being
grieved for their hardness of heart, he says to
the man, Stretch forth thy hand. And he stretch-
ed it forth ; and his hand was restored.
- 6 And the Pharisees went out, and straightway took
counsel with the Herodians against him, how they
7 might destroy him. And Jesus withdrew with his
disciples to the sea. And a great multitude from
8 Galilee followed ; and from Judea, and from Jeru-
salem, and from Idumea, and from beyond the Jordan,
and they about Tyre and Sidon, a great multitude,
hearing what great things he did, came to him.
- 9 And he spake to his disciples, that a small ship
should wait on him because of the multitude, that
10 they might not throng him. For he healed many ;
so that they pressed upon him to touch him, as
11 many as had plagues. And the unclean spirits,
when they saw him, fell down before him, and cried,
12 saying : Thou art the Son of God. And he strictly
charged them that they should not make him known.
- 13 And he goes up into the mountain, and calls to

CHAPTER III.

him whom he would ; and they went to him. And 14
he appointed twelve, that they should be with him,
and that he might send them forth to preach, and 15
to have power to heal sicknesses, and to cast out
devils. And Simon he surnamed Peter ; and James 16
the son of Zebedee, and John the brother of James ; 17
and he surnamed them Boanerges, which is, Sons of
thunder ; and Andrew, and Philip, and Bartholo- 18
mew, and Matthew, and Thomas, and James the son
of Alphaeus, and Thaddeus, and Simon the Canan-
ite, and Judas Iscariot, who also betrayed him. 19

And they come into the house. And the multitude 20
comes together again, so that they could not even
eat bread. And hearing of it, his kinsmen went out to 21
lay hold of him ; for they said, He is beside himself.

And the scribes who came down from Jerusalem 22
said, He has Beelzebul, and through the prince of
the devils he casts out the devils. And he called them 23
to him, and said to them in parables, How can Sa-
tan cast out Satan ? And if a kingdom be divided 24
against itself, that kingdom can not stand. And if 25
a house be divided against itself, that house can not
stand. And if Satan has risen up against himself, 26
and is divided, he can not stand, but has an end.
No one can enter into a strong man's house, and 27
plunder his goods, except he first bind the strong
man ; and then he will plunder his house. Verily I say 28

V. 18. Cananite, (*as some suppose*) = Zelotes.

MARK.

to you, all sins shall be forgiven the sons of men,
and the blasphemies wherewith they shall blaspheme.
29 But he that shall blaspheme against the Holy Spirit
has no forgiveness forever, but is guilty of eternal
30 sin ; because they said, He has an unclean spirit.
31 So his brothers and his mother came, and stand-
32 ing without sent to him, calling him. And a crowd
was sitting about him ; and they say to him, Behold,
thy mother and thy brothers without are seeking
33 thee. And he answered them, saying, Who is my
34 mother, or my brothers ? And looking round on
those who sat about him, he said, Behold my mother,
35 and my brothers ! For whosoever shall do the will
of God, the same is my brother, and sister. and
mother.

1 IV. And he began again to teach by the sea-side.
And there was gathered to him a very great multitude,
so that he entered into a ship, and sat down in the
sea ; and all the multitude was by the sea on the land.
2 And he taught them many things in parables, and
said to them in his teaching :
3 Hearken ; behold, the sower went forth to sow.
4 And it came to pass, as he sowed, one fell by the
5 way side, and the fowls came and devoured it. And
another fell on the rocky ground, where it had not
much earth ; and immediately it sprang up, because
6 it had not depth of earth. But when the sun was
up, it was scorched ; and because it had not root, it

CHAPTER IV.

withered away. And another fell among the thorns ; 7
and the thorns came up, and choked it, and it yielded
no fruit. And another fell into the good ground, 8
and yielded fruit that sprang up and increased ; and
brought forth, thirty, and sixty, and a hundredfold.
And he said : He that hath ears to hear, let him 9
hear.

And when he was alone, they that were about 10
him with the twelve asked him concerning the para-
bles. And he said to them : To you, given the 11
mystery of the kingdom of God, but to them who
are without, all things are done in parables ;
that seeing they may see, and not perceive, and 12
hearing they may hear, and not understand ; lest
haply they should turn, and be forgiven. And he 13
says to them, Know ye not this parable ? And how
will ye know all the parables ?

The sower sows the word. And these are they 14
by the wayside ; where the word is sown, and when 15
they hear, Satan comes immediately and takes away
the word that was sown in them. And these are 16
they likewise that are sown on the rocky places ;
who, when they hear the word, immediately receive
it with gladness ; and have no root in themselves, 17
but are only for a time. Afterward, when tribula-
tion or persecution arises because of the word, im-
mediately they are offended. And others are they 18
that are sown among the thorns. These are they
that hear the word, and the cares of the world, 19

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and the deceitfulness of riches, and the lusts of other things, entering in choke the word, and it becomes
20 unfruitful. And these are they that are sown on the good ground ; such as hear the word, and receive it, and bring forth fruit, in thirty, and in sixty, and in a hundredfold.

21 And he said to them : Is the lamp brought that it may be put under the bushel or under a bed ? Is it
22 not that it may be put on the lightstand ? For nothing is hidden, but it shall be manifested ; nor was
23 done in secret, but that it should come abroad. If any one hath ears to hear, let him hear.

24 And he said to them, Take heed what ye hear. With what measure ye mete, it shall be measured
25 to you, and there shall be added to you. For he that hath, to him shall be given ; and he that hath not, even what he hath shall be taken from him.

26 And he said : So is the kingdom of God, as when
27 a man has cast the seed into the earth, and sleeps and rises night and day, and the seed sprouts
28 and grows up, he knows not how. For the earth brings forth fruit of herself ; first the blade, then the
29 ear, then the full grain in the ear. But when the fruit permits, immediately he puts forth the sickle, because the harvest is come.

30 And he said : How shall we liken the kingdom of God, or in what comparison shall we set it forth ?
31 As a grain of mustard ; which, when it is sown in the earth, is less than all the seeds that are in the

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earth. And when it is sown, it grows up, and be- 32
comes greater than all the herbs, and shoots out
great branches ; so that the fowls of the air can
lodge under its shadow.

And with many such parables spake he the word 33
to them, as they were able to hear. But without 34
a parable spake he not to them ; and in private he
explained all things to his disciples.

And on that day, when evening was come, he 35
says to them, Let us pass over to the other side.
And having sent away the multitude, they take him 36
as he was in the ship. And there were also other
ships with him. And there arose a great storm of 37
wind, and the waves beat into the ship, so that the
ship was already becoming filled. And he was in 38
the stern on the cushion, sleeping. And they awake
him, and say to him : Teacher, carest thou not that
we perish ? And awaking, he rebuked the wind, 39
and said to the sea, Peace, be still. And the wind
ceased, and there was a great calm. And he said 40
to them, why are ye so fearful ? How is it that ye have
no faith ? And they feared exceedingly, and said 41
one to another : Who then is this, that even the
wind and the sea obey him ?

V. AND they came to the other side of the sea, 1
into the country of the Gerasenes. And when he 2
had come out of the ship, immediately there met
him out of the tombs a man with an unclean spirit,

- 3 who had his dwelling in the tombs; and no one could any longer bind him, not even with chains.
- 4 Because he had often been bound with fetters and chains; and the chains had been torn asunder by him, and the fetters broken in pieces, and no one
- 5 could tame him. And always, night and day, he was in the tombs, and in the mountains, crying out,
- 6 and cutting himself with stones. But seeing Jesus
- 7 afar off, he ran and bowed down to him, and cried with a loud voice, and said: What have I to do with thee, Jesus, Son of the most high God? I
- 8 adjure thee by God, do not torment me. For he said to him: Come forth, unclean spirit, out of the
- 9 man. And he asked him, What is thy name? And he says to him: My name is Legion; because
- 10 we are many. And he besought him much that he would not send them away out of the country.
- 11 Now there was there, by the mountain, a great
- 12 herd of swine feeding. And all the devils besought him, saying: Send us into the swine, that we may
- 13 enter into them. And immediately Jesus gave them leave. And the unclean spirits came out, and entered into the swine. And the herd rushed down the steep into the sea, about two thousand, and were
- 14 choked in the sea. And they that fed them fled, and reported it in the city and in the country. And
- 15 they came to see what it was that was done. And they come to Jesus, and see him that was possessed with devils, sitting, clothed and in his right mind,

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him who had the legion, and they were afraid. And they that saw it related to them how it befell 16 him that was possessed with devils, and concerning the swine. And they began to beseech him to depart from their borders. 17

And as he was entering into the ship, he that had 18 been possessed with devils besought him that he might be with him. And he suffered him not; but 19 says to him: Go unto thy house, to thy friends, and report to them how great things the Lord has done for thee, and had compassion on thee. And he departed, and began to publish in the Decapolis how 20 great things Jesus had done for him; and all marvelled.

And when Jesus had passed over again in the 21 ship to the other side, a great multitude was gathered unto him; and he was by the sea. And there comes 22 one of the rulers of the synagogue, Jairus by name. And seeing him, he fell at his feet, and besought 23 him much, saying, My little daughter lies at the point of death. I pray thee come, and lay thy hands on her, that she may be healed and live. And he went 24 with him; and a great multitude followed him, and thronged him.

And a certain woman, who had a flow of blood 25 twelve years, and had suffered much by many 26 physicians, and spent all that she had, and was not at all profited but rather grew worse, hearing 27 of Jesus, came in the crowd behind, and touched

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28 his garment. For she said, If I even touch his
29 garments, I shall be made whole. And straight-
way the fountain of her blood was dried up; and
she perceived in her body that she was healed of
30 that plague. And immediately Jesus, perceiving
in himself that power had gone forth from him,
turned about in the crowd, and said, Who touched
31 my garments? And his disciples said to him, Thou
seest the multitude thronging thee, and sayest thou,
32 Who touched me? And he looked around to
33 see her that had done this. But the woman,
fearing and trembling, knowing what was done to
her, came and fell down before him, and told him all
34 the truth. And he said to her: Daughter, thy faith
has made thee whole; go in peace, and be healed
of thy plague.

35 While he was yet speaking, they come from the
ruler of the synagogue's house, saying: Thy daugh-
ter is dead; why troublest thou the Teacher any
36 further? And Jesus, overhearing the word that was
spoken, says to the ruler of the synagogue: Be not
37 afraid; only believe. And he suffered no one to
follow with him, save Peter, and James, and John
38 the brother of James. And they come to the house
of the ruler of the synagogue; and he sees a tumult,
39 and them that wept and wailed greatly. And en-
tering in, he says to them, Why do ye make a
tumult and weep? The child is not dead, but
40 sleepeth. And they laughed him to scorn. But

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he, putting them all out, takes the father of the child, and the mother, and them that were with him, and enters in where the child was. And 41 taking the hand of the child, he says to her : Talitha kumi ; which is interpreted, Damsel, I say to thee, arise. And straightway the damsel arose, 42 and walked ; for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them strictly that no one 43 should know this. And he commanded that something should be given her to eat.

VI. AND he went out from thence, and came 1 into his own country ; and his disciples follow him. And when the sabbath was come, he began 2 to teach in the synagogue. And many hearing were astonished, saying : From whence has this man these things ? And what is the wisdom which is given him, and such miracles wrought by his hands ? Is not this the carpenter, the son of 3 Mary, and brother of James, and Joses, and Judas, and Simon ? And are not his sisters here with us ? And they were offended at him. And Je- 4 sus said to them : A prophet is not without honor, except in his own country, and among his own kindred, and in his own house. And he was 5 not able to do any miracle there, save that he laid his hands on a few sick, and healed them. 6 And he marveled because of their unbelief. And

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he went about the surrounding villages, teaching.

- 7 And he called to him the twelve, and began to send them forth by two and two; and gave them
8 power over the unclean spirits; and commanded them that they should take nothing for the way, save a staff only; no bread, no bag, no money in
9 their purse; but that they be shod with sandals;
10 and put not on two coats. And he said to them: Wherever ye enter into a house, there abide till ye
11 depart from thence. And whatever place shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony to them. Verily I say to you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. And they went out, and
12 preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.
13
14 And Herod the king heard of it, for his name was spread abroad; and he said, that John the Immerser was risen from the dead, and therefore do
15 these powers work in him. Others said, It is Elijah. And others said, It is a prophet, like any
16 one of the prophets. But Herod hearing of it, said: John, whom I beheaded, has risen from the dead.
17 For Herod himself had sent forth and laid hold of John, and bound him in prison, for the sake of Herodias his brother Philip's wife; because he had married

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her. For John said to Herod, It is not lawful for 18 thee to have thy brother's wife. And Herodias 19 was angry with him, and desired to put him to death; and she could not, for Herod feared John, 20 knowing that he was a just and holy man; and he observed him, and hearing him did many things, and heard him gladly.

And a convenient day having come, when Herod 21 on his birthday made a supper for his nobles, and for the chief captains, and the first men of Galilee; and the daughter of Herodias having come in 22 and danced, it pleased Herod and those reclining at table with him; and the king said to the damsel, Ask of me whatever thou wilt, and I will give it thee. And he sware to her, Whatever thou 23 shalt ask of me, I will give it thee, unto the half of my kingdom. And she went out, and said to her 24 mother, What shall I ask? And she said, the head of John the Immerser. And straightway she came 25 in with haste to the king, and asked, saying: I will that immediately thou give me, on a platter, the head of John the Immerser. And the king became 26 very sorrowful; but for the sake of his oath, and of those reclining with him, he would not reject her. And immediately the king sent one of the guard, and 27 commanded to bring his head. And he went and beheaded him in the prison, and brought his 28 head on a platter, and gave it to the damsel; and

V. 20. or, and he kept him

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- 29 the damsel gave it to her mother. And his disciples hearing of it came and took up his corpse, and laid it in a tomb.
- 30 And the apostles gathered together unto Jesus, and reported to him all things, both what they had
- 31 done, and what they had taught. And he said to them : Come ye yourselves apart into a desert place, and rest awhile ; for there were many coming and
- 32 going, and they had no leisure even to eat. And they departed into a desert place by ship privately.
- 33 And they saw them departing, and many knew them, and ran together there on foot from all the cities,
- 34 and came before them. And going forth he saw a great multitude, and had compassion on them, because they were as sheep having no shepherd ; and he began to teach them many things.
- 35 And the day being now far spent, his disciples came to him, and said : This is a desert place, and the
- 36 time is now far passed. Dismiss them, that they may go away into the surrounding fields and villages,
- 37 and buy themselves bread ; for they have nothing to eat. He answering said to them, Give ye them to eat. And they say to him : Shall we go and buy two
- 38 hundred denaries worth of bread, and give them to eat ? He says to them, How many loaves have ye ? Go and see. And when they knew, they say : Five,
- 39 and two fishes. And he commanded them to make all
- 40 lie down by companies on the green grass. And they lay down in ranks, by hundreds, and by fifties

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And taking the five loaves and the two fishes, he 41
looked up to heaven, and blessed and brake the
loaves, and gave to the disciples to set before
them; and the two fishes divided he among them
all. And they all ate, and were filled. And they 42
took up fragments filling twelve baskets, and part 43
of the fishes. And they that ate of the loaves were 44
five thousand men. And straightway he constrained 45
his disciples to enter into the ship, and to go before
to the other side to Bethsaida, while he dismissed the
multitude. And having parted from them, he went 46
away into the mountain to pray.

And when evening was come, the ship was in the 47
midst of the sea, and he was alone on the land.
And he saw them distressed in rowing, for the wind 48
was contrary to them. And about the fourth watch
of the night he comes to them, walking on the sea,
and would have passed by them. And they seeing 49
him walking on the sea, supposed it was a spectre,
and cried out. For all saw him, and were troubled. 50
And immediately he talked with them, and says to
them: Be of good cheer; it is I, be not afraid.
And he went up to them into the ship; and the 51
wind ceased. And they were sore amazed in them-
selves beyond measure, and wondered. For they 52
considered not the loaves; for their heart was hard-
ened.

And passing over, they came to the land of 53
Genesaret, and anchored there. And when they 54

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had come out of the ship, immediately recognising
55 him, they ran through all that region, and began
to carry about on beds those that were sick, where
56 they heard he was. And wherever he entered, into
villages, or cities, or fields, they laid the sick in
the market-places, and besought him that they might
touch even the fringe of his garment. And as many
as touched him were made whole.

1 VII. AND there come together to him the
Pharisees and certain of the scribes, who came
2 from Jerusalem. And when they saw some of his
disciples eating bread with defiled (that is, unwashed)
3 hands, they found fault. For the Pharisees, and
all the Jews, except they carefully wash their hands
4 do not eat, holding the tradition of the elders. And
coming from the market, except they immerse
themselves they do not eat. And there are many
other things which they have received to hold, im-
mersions of cups and pots, and brazen vessels, and
5 couches. Then the Pharisees and scribes asked him :
Why do not thy disciples walk according to the
tradition of the elders, but eat bread with defiled
6 hands? And he said to them: Well did Isaiah
prophecy concerning you hypocrites; as it is
written, This people honor me with their lips, but
7 their heart is far from me. But in vain they wor-
ship me, teaching as doctrines commandments of
8 men. For laying aside the commandment of God,

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ye hold the tradition of men, immersions of pots and cups ; and many other such things ye do. And 9 he said to them : Well do ye reject the commandment of God, that ye may keep your own tradition ! For 10 Moses said : Honor thy father and thy mother ; and he that curses father or mother, let him surely die. But ye say : If a man say to his father or his 11 mother, It is Corban (that is, a gift) whatsoever thou mightest be profited with from me, [he shall be free.] And ye suffer him no more to do aught for 12 his father or his mother, annulling the word of God 13 by your tradition, which ye have handed down. And many such things ye do.

And again calling to him the multitude, he said 14 to them : Hearken to me every one, and understand. There is nothing from without a man, that entering 15 into him can defile him ; but the things that come out of him, these are they that defile the man. If 16 any one hath ears to hear, let him hear.

And when he had entered into the house from the 17 multitude, his disciples asked him concerning the parable. And he says to them : Are ye so without 18 understanding also ? Do ye not perceive, that whatever from without enters into the man can not defile him ? Because it enters not into his heart, 19 but into the belly, and goes out into the drain, cleansing all food. And he said : That which comes 20

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- 21 out of the man, that defiles the man. For from
within, out of the heart of men, come forth evil
22 thoughts, adulteries, fornications, murders, thefts,
covetousness, wickedness, deceit, wantonness, an evil
23 eye, blasphemy, pride, foolishness. All these evil
things come forth from within, and defile the man.
- 24 And he arose, and departed thence into the bor-
ders of Tyre and Sidon ; and entering into a house,
he would have no one know it. And he could not be
25 hid. For a woman, whose little daughter had an
unclean spirit, heard of him, and came and fell at
26 his feet. The woman was a Greek, a Syrophenician
by nation ; and she besought him that he would cast
27 out the devil from her daughter. And he said to
her : Let the children first be filled ; for it is not good
to take the children's bread and cast it to the dogs.
28 And she answered and said to him : Yea, Lord ; for
the dogs under the table eat of the children's crumbs.
29 And he said to her : For this saying go thy way ;
30 the devil has gone out of thy daughter. And de-
parting to her house, she found the little child laid
on the bed, and the devil gone out.
- 31 And again going forth out of the borders of Tyre,
he came through Sidon to the sea of Galilee, through
32 the midst of the borders of Decapolis. And they
bring to him one that was deaf, and had an impedim-
ent in his speech ; and they beseech him to put

V. 25. *In some ancient copies :* but immediately, a woman

V. 28. *or, yet the dogs*

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his hand upon him. And he took him aside from 33
the multitude, and put his fingers into his ears, and
he spit, and touched his tongue; and looking up 34
to heaven, he sighed, and says to him, Ephphatha,
that is, Be opened. And straightway his ears 35
were opened, and the bond of his tongue was loosed,
and he spake plainly. And he charged them that 36
they should tell no one. But the more he charged
them, the more abundantly they published it; and 37
were beyond measure astonished, saying: He has
done all things well; he makes both the deaf to hear,
and the dumb to speak.

VIII. IN those days, there being a very great 1
multitude, and they having nothing to eat, he called
to him his disciples, and says to them: I have compas- 2
sion on the multitude, because they continue with
me now three days, and have nothing to eat; and 3
if I dismiss them fasting to their own houses,
they will faint by the way; and some of them have
come from afar. And his disciples answered him: 4
From whence will one be able to satisfy these men
with bread, here in a wilderness? And he asked 5
them, How many loaves have ye? And they said,
Seven. And he commanded the multitude to lie 6
down on the ground. And he took the seven
loaves, and gave thanks, and brake, and gave to his
disciples to set before them; and they set them be-
fore the multitude. And they had a few small fishes. 7

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And having blessed them, he commanded to set these
8 also before them. So they ate, and were filled ; and
they took up of the fragments that were left seven
9 baskets. And they were about four thousand.
And he dismissed them.

- 10 And straightway he entered into the ship with
his disciples, and came into the parts of Dalmanutha.
11 And the Pharisees came forth, and began to ques-
tion with him, seeking of him a sign from heaven,
12 tempting him. And he sighed deeply in his spirit,
and says : Why does this generation seek a sign ?
Verily I say to you, there shall no sign be given to
13 this generation. And leaving them, he entered
again into the ship, and departed to the other side.
14 And they forgot to take bread ; and they had
15 none in the ship with them, except one loaf. And
he charged them, saying : Take heed, beware of the
leaven of the Pharisees and the leaven of Herod.
16 And they reasoned among themselves, saying, it is
17 because we have no bread. And Jesus knowing it,
says to them : Why reason ye because ye have no
bread ? Do ye not yet perceive, nor understand ?
18 Have ye your heart yet hardened ? Having eyes,
do ye not see ? And having ears, do ye not hear ?
19 And do ye not remember ? When I brake the five
loaves among the five thousand, how many baskets
full of fragments did ye take up ? They say to him,
20 Twelve. And when the seven among the four thou-
sand, how many baskets full of fragments did ye

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take up ? And they said, Seven. And he said to 21
them, How is it that ye do not understand ?

And they come to Bethsaida. And they bring 22
to him a blind man, and beseech him to touch him.
And taking the blind man by the hand, he led him 23
forth out of the village ; and spitting in his eyes,
and putting his hands on him, he asked him if he be-
held anything. And looking up he said : I behold 24
men ; for I see them as trees walking. Then again 25
he put his hands on his eyes, and he saw clearly ; and
he was restored, and saw all things distinctly. And 26
he sent him away to his house, saying : Go not even
into the village, nor tell it to any in the village.

And Jesus went out, and his disciples, into the 27
villages of Cæsarea Philippi. And in the way he
asked his disciples, saying to them : Who do men say
that I am ? And they answered him saying : John 28
the Immerser ; and others, Elijah ; and others, one of
the prophets. And he asked them, But who do ye 29
say that I am ? And Peter answering says to him,
Thou art the Christ. And he charged them that 30
they should tell no one concerning him.

And he began to teach them, that the Son of man 31
must suffer many things, and be rejected by the
elders, and the chief priests, and the scribes, and be
killed, and after three days rise again. And he 32
spake that saying openly. And Peter, taking him
aside, began to rebuke him. But he, turning about 33
and seeing his disciples, rebuked Peter, saying : Get

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thee behind me, Satan; for thou thinkest not the things of God but of men.

34 And calling to him the multitude, with his disciples, he said to them: Whoever will follow after me, let him deny himself, and take up his cross, and follow me. For whoever will save his life shall lose it; but whoever shall lose his life, for the sake of me and of the glad tidings, shall save it. For what will it profit a man, to gain the whole world, and forfeit his soul? Or what shall a man give as an exchange for his soul? For whoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him shall also the Son of man be ashamed, when he comes in the glory of his Father with the holy angels.

1 IX. And he said to them: Verily I say to you, that there are some of those standing here, who shall not taste of death, till they have seen the kingdom of God come with power.

2 And after six days Jesus takes with him Peter, and James, and John, and brings them up into a high mountain apart by themselves. And he was transfigured before them. And his garments became shining, exceeding white as snow, such as no fuller on earth can whiten. And there appeared to them Elijah with Moses; and they were talking with Jesus. And Peter answering said to Jesus: Master, it is good for us to be here; and let us make three

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tents, one for thee, and one for Moses, and one for
Elijah. For he knew not what to say; for they 6
were sore afraid. And there came a cloud over- 7
shadowing them; and a voice came out of the cloud:
This is my beloved Son; hear ye him. And sud- 8
denly, looking around, they no longer saw any one,
but Jesus only with themselves.

And as they came down from the mountain, he 9
charged them that they should relate what they had
seen to no one, except when the Son of man shall
have risen from the dead. And they kept that 10
saying with themselves, questioning together, what
is the rising from the dead.

And they asked him, saying: Why say the scribes 11
that Elijah must first come? And he said to them: 12
Elijah indeed comes first, and restores all things.
And how is it written of the Son of man? That he
must suffer many things, and be set at nought. But 13
I say to you, that Elijah also has come, and they did
to him whatever they would, as it is written of him.

And coming to his disciples he saw a great mul- 14
titude about them, and scribes questioning with them.
And straightway all the multitude seeing him were 15
greatly amazed, and running to him saluted him.
And he asked them, What question ye with them? 16
And one of the multitude answered him: Teacher, I 17
brought to thee my son, having a dumb spirit. And 18
wherever it lays hold of him, it tears him, and he
foams, and grashes his teeth; and he pines away.

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- And I spake to thy disciples that they should cast
19 it out; and they could not. He answering, says to
them: O faithless generation, how long shall I be
with you? How long shall I bear with you? Bring
20 him to me. And they brought him to him. And
seeing him, straightway the spirit rent him; and he
21 fell on the ground, and wallowed foaming. And he
asked his father, How long is it, since this came
22 upon him? And he said, From a child. And oft-
times it has cast him into the fire, and into the water,
to destroy him. But if thou art able to do anything,
23 have compassion on us, and help us. Jesus said to
him: If thou art able! All things are possible to the
24 believing. And straightway the father of the child
cried out, and said: I believe; help thou mine unbelief.
25 And Jesus, seeing that a multitude came running to-
gether, rebuked the unclean spirit, saying to him:
Dumb and deaf spirit, I charge thee, come out of
26 him, and enter into him no more. And crying out,
and rending him sorely, it came out of him. And he
became as one dead; so that many said, he is dead.
27 But Jesus took hold of his hand, and raised him, and
he stood up.
28 And when he had come into the house, his disci-
ples asked him privately, Why could not we cast it
29 out? And he said to them: This kind can go out
by nothing, except by prayer and fasting. ¶
30 And they departed thence, and passed through
Galilee: and he would not that any one should

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know it. For he taught his disciples, and said to 31
them : The Son of man is delivered into the hands
of men, and they will kill him ; and after he is killed,
he will rise again on the third day. But they under- 32
stood not the saying, and were afraid to ask him.

And they came to Capernaum. And having come 33
into the house he asked them : Of what were ye rea-
soning among yourselves by the way ? But they 34
were silent ; for by the way they had disputed with one
another, who was greatest. And sitting down, he 35
called the twelve, and says to them : If any one de-
sires to be first, he shall be last of all, and servant
of all. And taking a child, he set it in the midst of 36
them ; and folding it in his arms, he said to them :
Whoever shall receive one of such children in my 37
name, receives me ; and whoever shall receive me,
receives not me, but him that sent me.

And John answered him, saying : Teacher, we saw 38
one casting out devils in thy name, who follows not
us ; and we forbade him, because he follows not us.
But Jesus said : Forbid him not ; for there is no one 39
who shall do a miracle in my name, and can lightly
speak evil of me. For he that is not against us is 40
for us. For whoever shall give you a cup of water 41
to drink in that name, that ye are Christ's, verily I
say to you, he shall not lose his reward. And who- 42
ever shall cause one of these little ones that believe
in me to offend, it is better for him that an upper
millstone were hanged about his neck, and he were

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43 cast into the sea. And if thy hand cause thee to offend, cut it off. It is better for thee to enter into life maimed, than having the two hands to go into
44 hell, into the fire that is unquenchable ; where their
45 worm dies not, and the fire is not quenched. And if thy foot cause thee to offend, cut it off. It is better for thee to enter into life lame, than having the two feet to be cast into hell, into the fire that is un-
46 quenchable ; where their worm dies not, and the
47 fire is not quenched. And if thine eye cause thee to offend, pluck it out. It is better for thee to enter into the kingdom of God with one eye, than having
48 two eyes to be cast into hell-fire ; where their worm
48 dies not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall
50 be salted with salt. Salt is good ; but if the salt lose its saltness, wherewith will ye season it ? Have salt in yourselves, and be at peace with one another.

1 X. And he rises and goes thence into the borders of Judea, and the farther side of the Jordan. And again the multitudes come together to him ; and as he was wont, he again taught them.

2 And the Pharisees came to him, and asked him, if it is lawful for a man to put away a wife, tempt-
3 ing him. And he answering said to them : What
4 did Moses command you ? And they said, Moses permitted to write a bill of divorcement, and to put
5 her away. And Jesus answering said to them, For

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your hardness of heart he wrote you this command. But from the beginning of the creation, God made 6 them male and female. For this cause shall a man 7 leave his father and mother, and shall cleave to his wife; and the two shall be one flesh. So that they 8 are no longer two, but one flesh. What therefore 9 God has joined together, let not man put asunder.

And in the house his disciples asked him again 10 concerning this. And he says to them: Whoever 11 shall put away his wife, and marry another, commits adultery against her. And if a woman shall put 12 away her husband, and be married to another, she commits adultery.

And they brought little children to him, that he 13 might touch them; and the disciples rebuked those that brought them. But Jesus seeing it, was much 14 displeased, and said to them: Suffer the little children to come to me; forbid them not, for to such belongs the kingdom of God. Verily I say to you, 15 whoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he folded 16 them in his arms, put his hands on them, and blessed them.

And as he went forth into the way, there came 17 one running, and kneeling to him, and asked him: Good Teacher, what shall I do that I may inherit eternal life. And Jesus said to him: Why callest 18 thou me good? There is none good but one, God. Thou knowest the commandments: Do not commit 19

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adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.

20 And he answering said to him : Teacher, all these

21 have I kept from my youth. And Jesus beholding him loved him, and said to him : One thing thou lackest ; go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven ; and

22 come, take up the cross, and follow me. And he became sad at that saying, and went away sorrowful ; for he had great possessions.

23 And looking around Jesus says to his disciples : How hardly shall they that have riches enter into

24 the kingdom of God ! And the disciples were astonished at his words. But Jesus answering again says to them : Children, how hard is it for them that trust in riches to enter into the kingdom of

25 God ! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were exceedingly

26 amazed, saying among themselves, Who then can be saved ? And Jesus looking on them says : With men it is impossible, but not with God ; for with God all things are possible.

28 Peter began to say to him : Lo, we have left all, 29 and followed thee. And Jesus answering said :

Verily I say to you, there is no one that has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for the sake of me and 30 of the glad tidings, but he shall receive a hundred-

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fold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life. But many first shall be last, and the last first. 31

And they were in the way going up to Jerusalem. 32 And Jesus was going before them ; and they were amazed, and as they followed they were afraid. And again he took with him the twelve, and began to say to them what things should happen to him : 33 Behold, we are going up to Jerusalem ; and the Son of man shall be delivered to the chief priests, and to the scribes ; and they will condemn him to death and deliver him to the Gentiles ; and they will 34 mock him, and scourge him, and spit upon him, and will kill him ; and on the third day he will rise again.

And James and John, the sons of Zebedee, come 35 to him saying : Teacher, we desire that thou shouldst do for us whatever we shall ask. And he said to 36 them, What do ye desire that I should do for you ? They said to him, Grant to us that we may 37 sit, one on thy right hand, and the other on the left, in thy glory. And Jesus said to them : Ye know 38 not what ye ask. Are ye able to drink the cup that I drink, or to endure the immersion which I endure ? And they said to him, We are able. 39 And Jesus said to them : Ye shall indeed drink the cup that I drink, and endure the immersion which I endure. But to sit on my right hand, or on the left, 40

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is not mine to give, but is for them for whom it has been prepared.

- 41 And the ten, hearing it, began to be much dis-
42 pleased with James and John. And Jesus, calling
them to him, says to them : Ye know that they
who are accounted to rule over the Gentiles exer-
cise lordship over them ; and their great ones exer-
43 cise authority over them. But it is not so among
you. But whoever would become great among you,
44 shall be your minister ; and whoever would become
45 chiefest of you, shall be servant of all. For even
the Son of man came not to be ministered to, but to
minister, and to give his life a ransom for many.
- 46 And they come to Jericho. And as he was going
forth from Jericho with his disciples and a great
multitude, the son of Timæus, Bartimæus a blind
47 beggar, was sitting by the wayside. And hearing
that it is Jesus the Nazarene, he began to cry out,
and say : Son of David, Jesus, have mercy on me.
48 And many rebuked him, that he should hold his
peace. But he cried all the more : Son of David,
49 have mercy on me. And Jesus stood still, and said,
Call him. And they call the blind man, saying to
50 him : Be of good cheer ; rise, he calls thee. And
he, casting away his garment, leaped up, and came
51 to Jesus. And Jesus answering said to him, What
wilt thou that I should do to thee ? The blind man
52 said to him, Lord, that I may receive sight. And

V. 42. *Or, they who claim to rule*

CHAPTER XI.

Jesus said to him: Go thy way; thy faith has made thee whole. And immediately he received sight, and followed him in the way.

XI. AND when they come near to Jerusalem, to 1
Bethphage and Bethany at the mount of the Olives,
he sends forth two of his disciples, and says to them: 2
Go into the village over against you; and immediately,
on entering into it, ye shall find a colt tied,
whereon no man has sat; loose, and bring him.
And if any one say to you, Why do ye this? say, 3
The Lord hath need of him; and straightway he
will send him hither. And they departed, and found 4
a colt tied by the door without, on the street; and
they loose him. And some of those standing there, 5
said to them, What do ye, loosing the colt? And 6
they said to them as Jesus commanded; and
they let them go. And they bring the colt to 7
Jesus, and cast their garments on him; and he sat
upon him. And many spread their garments in the 8
way, and others cut down branches off the trees, and
strewed them in the way. And they that went 9
before, and they that followed, cried: Hosanna!
blessed is he that comes in the name of the Lord;
blessed is the coming kingdom of our father David; 10
Hosanna in the highest! And he entered into Jeru- 11
salem, and into the temple; and having looked

V. 8. *In the oldest copies:* and others branches, cutting them from the fields.

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around on all things, the evening being now come, he went out to Bethany with the twelve.

12 And on the morrow, when they had come out from

13 Bethany, he was hungry. And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon. And when he came to it, he found nothing but leaves; for it was not the season

14 of figs. And he answered and said to it, Let no one eat fruit of thee, henceforth forever. And his disciples heard it.

15 And they come to Jerusalem. And entering into the temple, he began to cast out them that sold and bought in the temple, and overturned the tables of the money changers, and the seats of them

16 that sold doves; and suffered not that any one

17 should carry a vessel through the temple. And he taught, saying to them: Is it not written, My house shall be called a house of prayer for all the nations?

18 But ye have made it a den of robbers. And the chief priests and the scribes heard it. And they sought how they might destroy him; for they feared him, for all the multitude was astonished at his teaching.

19 And when it became late, he went forth out of the city.

20 And passing by in the morning, they saw the fig

21 tree dried up from the roots. And Peter calling to remembrance says to him: Master, behold, the fig

22 tree which thou didst curse is withered away. And Jesus answering says to them, Have faith in God.

CHAPTER XL

Verily I say to you, that whoever shall say to this 23
mountain: Be thou taken up and cast into the sea ;
and shall not doubt in his heart, but shall believe
that what he says comes to pass, he shall have
it. Therefore I say to you : All things whatever ye 24
ask, when ye pray, believe that ye received, and ye
shall have them.

And when ye stand praying, forgive, if ye have 25
aught against any one ; that your Father also who
is in heaven may forgive you your trespasses. But 26
if ye do not forgive, neither will your Father who
is in heaven forgive your trespasses.

And they come again into Jerusalem. And as he 27
was walking in the temple, there come to him the chief
priests, and the scribes, and the elders. And they said 28
to him : By what authority doest thou these things ?
And who gave thee this authority, to do these things ?
And Jesus answering said to them : I also will ask 29
you one thing ; and answer me, and I will tell you
by what authority I do these things. John's im- 30
mersion, was it from heaven, or from men ? Answer
me. And they reasoned among themselves, saying : 31
If we say, From heaven ; he will say, Why then did
ye not believe him ? But shall we say from men ? 32
They feared the people ; for all held that John was
verily a prophet. And answering they say to 33

V. 26 is omitted in some ancient copies.

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Jesus, We do not know. And Jesus says to them, Neither do I tell you by what authority I do these things.

- 1 XII. AND he began to speak to them in parables. A man planted a vineyard, and set a hedge about it, and dug a wine vat, and built a tower, and
2 let it out to husbandmen, and went abroad. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the
3 fruits of the vineyard. And they took him and
4 beat him, and sent him away empty. And again he sent to them another servant; and at him they cast stones, and wounded him in the head, and sent him
5 away shamefully treated. And he sent another; and him they killed, and many others; beating
6 some, and killing some. Having yet therefore one beloved son, he sent him also to them last, saying: They
7 will reverence my son. But those husbandmen said among themselves: This is the heir; come, let us
8 kill him, and the inheritance will be ours. And they took, and killed him, and cast him out of the
9 vineyard. What therefore will the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others.
10 And have ye not read this scripture: The stone which the builders disallowed, the same is become
11 the head of the corner; this is from the Lord, and
12 is wonderful in our eyes? And they sought to lay

CHAPTER XII.

hold of him, but feared the people ; for they knew that he spake the parable against them ; and they left him, and went away.

And they send to him some of the Pharisees and 13 of the Herodians, to entrap him with a word. And 14 they come and say to him : Teacher, we know that thou art true, and carest for no one ; for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cæsar, or not ? Shall we give, or shall we not 15 give ? But he, knowing their hypocrisy, said to them : Why tempt ye me ? Bring me a denary, that I may see it. And they brought it. And he says 16 to them, Whose is this image, and the inscription ? And they said to him, Cæsar's. And Jesus answer- 17 ing said to them : Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

And there come to him Sadducees, who say there 18 is no resurrection. And they asked him, saying : Teacher, Moses wrote to us, that if one's brother 19 die, and leave a wife behind, and leave no children, that his brother should take the wife, and raise up seed to his brother. There were seven brothers ; 20 and the first took a wife, and dying left no seed. And the second took her, and died, and he also left 21 no seed ; and the third likewise. And the seven 22 took her, and left no seed. Last of all the woman died also. In the resurrection therefore, when they 23

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- shall rise again, of which of them shall she be wife ?
- 24 For the seven had her for a wife. Jesus answering said to them : Do ye not therefore err, because ye know not the Scriptures, nor the power of God ?
- 25 For when they shall rise from the dead, they neither marry, nor are given in marriage ; but are as angels who are in heaven. And concerning the dead, that they rise, have ye not read in the book of Moses, at The Bush, how God spake to him, saying : I am the God of Abraham, and the God of Isaac,
- 27 and the God of Jacob ? He is not God of the dead, but of the living. Ye greatly err.
- 28 And one of the scribes came to him, and having heard them reasoning together, and perceiving that he answered them well, asked him : Which commandment is first of all ? And Jesus answered him, First is : Hear, O Israel ; the Lord is our God,
- 30 the Lord is one ; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This
- 31 is the first commandment. Second is this : Thou shalt love thy neighbor as thyself. There is no
- 32 other commandment greater than these. And the scribe said to him : Well, Teacher ; thou saidst truly that he is one, and there is no other beside
- 33 him ; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all the whole-burnt-offerings

CHAPTER XII.

and sacrifices. And Jesus seeing that he answered 34 discreetly, said to him : Thou art not far from the kingdom of God. And no one dared any longer to question him.

And Jesus answering said, while teaching in the 35 temple : How say the scribes that the Christ is son of David ? For David himself said in the Holy 36 Spirit : The Lord said to my Lord, Sit thou on my right hand, till I put thine enemies under thy feet. David himself calls him Lord ; and whence is he his 37 son ? And the great multitude heard him gladly.

And he said to them in his teaching : Beware of 38 the scribes, who love to go about in long robes, and love greetings in the markets, and the first seats in 39 the synagogues, and the first places at the feasts ; who devour widows' houses, and for a pretence make 40 long prayers ; these shall receive greater condemnation.

And sitting over against the treasury, he beheld 41 how the people cast money into the treasury ; and many that were rich cast in much. And one poor 42 widow came, and cast in two mites, which are a farthing. And calling to him his disciples, he said 43 to them : Verily I say to you, that this poor widow has cast in more than all who are casting into the treasury. For all have cast in out of their abund- 44 ance ; but she, out of her want, has cast in all that she had, her whole living.

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- 1 **XIII.** And as he went out of the temple, one of
his disciples says to him : Teacher, see what manner
2 of stones, and what manner of buildings ! And Je-
sus said to him : Seest thou these great buildings ?
There shall not be left one stone upon another, that
shall not be thrown down.
- 3 And as he was sitting on the mount of the Olives,
over against the temple, Peter and James and John
• 4 and Andrew asked him privately: Tell us, when shall
these things be? And what is the sign when all
these things are about to be accomplished.
- 5 And Jesus began to say to them : Take heed lest
6 any one lead you astray. For many shall come in
my name, saying, I am he, and shall lead many astray.
7 And when ye shall hear of wars and rumors of wars,
be not troubled, for it must come to pass ; but not
8 yet is the end. For nation shall rise against nation,
and kingdom against kingdom ; and there shall be
earthquakes in divers places, and there shall be fam-
ines and commotions ; these are the beginning of
sorrows.
- 9 But do ye take heed to yourselves ; for they shall
deliver you up to councils, and in the synagogues
ye shall be beaten ; and ye shall be brought before
governors and kings for my sake for a testimony to
10 them. And the good news must first be preached
among all the nations.
- 11 But when they lead you away to deliver you up,
take not thought beforehand what ye shall speak

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nor premeditate ; but whatever shall be given you in that hour, that speak ; for it is not ye that speak, but the Holy Spirit. And the brother shall 12 deliver up the brother to death, and the father the child ; and children shall rise up against parents, and cause them to be put to death. And ye shall 13 be hated by all for my name's sake ; but he that has endured unto the end, the same shall be saved.

But when ye see the abomination of desolation 14 standing where it ought not, (let him that readeth mark !) then let those in Judea flee to the mountains. And he that is upon the house, let him not go down 15 into the house, nor enter in to take anything out of his house. And he that is in the field, let him not 16 turn back to take his garment.

But woe to them that are with child, and to them 17 that give suck in those days ! And pray that it be 18 not in the winter. For in those days shall be affliction, such as has not been from the beginning of the creation which God created until now, neither shall be. And if the Lord had not shortened those days, 20 no flesh would have been saved ; but for the sake of the chosen, whom he chose, he shortened the days.

And then if any one say to you, Lo, here is 21 the Christ, or Lo, there, believe not. For false 22 Christs and false prophets shall arise, and shall show signs and wonders, so as to lead, if possible, even the chosen astray. But do ye take heed ; I have 23 foretold you all.

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24 But in those days, after that affliction, the sun
shall be darkened, and the moon shall not give her
25 light; and the stars shall fall from heaven, and the
26 powers that are in heaven shall be shaken. And then
shall they see the Son of man coming in clouds, with
27 great power and glory. And then shall he send forth
the angels, and gather together his chosen from the
four winds, from the uttermost part of the earth to
the uttermost part of heaven.

28 And learn the parable from the fig tree. When
its branch is already become tender, and puts forth
29 leaves, ye know that summer is near. So also ye,
when ye see these things come to pass, know that it
30 is near, at the doors. Verily I say to you, that this
generation shall not pass, till all these things are
31 done. Heaven and earth shall pass away; but my
words shall not pass away.

32 But of that day or hour no one knows, not even
the angels in heaven, nor the Son, but the Father.
33 Take heed, watch; for ye know not when the time
34 is. As a man who is abroad, having left his house,
and given authority to his servants, to each one his
work, also commanded the porter that he should
35 watch; watch therefore, for ye know not when the
master of the house comes, at evening, or at mid-
night, or at the cockcrowing, or in the morning;
36 lest coming suddenly he find you sleeping. And
37 what I say to you, I say to all, Watch.

CHAPTER XIV.

XIV. AFTER two days was the passover, and 1
the feast of unleavened bread ; and the chief priests
and the scribes sought how they might take him by
craft, and put him to death. For they said : Not at 2
the feast, lest there shall be a tumult of the people.

And he being in Bethany, in the house of Simon 3
the leper, as he was reclining at table, there came a
woman having an alabaster box of ointment of pure
spikenard, very precious ; and she brake the box,
and poured it on his head. And there were some 4
that were displeased among themselves, and said,
Why was this waste of the ointment made ? For 5
this ointment could have been sold for more than
three hundred denáries, and given to the poor. And
they murmured at her. And Jesus said : Let her 6
alone ; why do ye trouble her ? She has wrought a
good work on me. For the poor ye have always 7
with you, and when ye will ye can do good to them ;
but me ye have not always. She has done what 8
she could ; she has beforehand anointed my body
for the preparation for burial. Verily I say to you, 9
wherever the good news shall be preached in the
whole world, this also that she has done shall be
told for a memorial of her.

And Judas Iscariot, one of the twelve, went to 10
the chief priests, to deliver him up to them. And 11
when they heard it they were glad, and promised to
give him money. And he sought how he might
conveniently deliver him up.

MAR.

- 12 And on the first day of the feast of unleavened bread, when they killed the passover, his disciples say to him : Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sends forth two of his disciples, and says to them : Go into the city, and there will meet you a man
- 14 bearing a pitcher of water ; follow him. And where he shall go in, say to the master of the house : The Teacher says, Where is the guestchamber, in which
- 15 I may eat the passover with my disciples? And he will show you a large upper room furnished, ready ;
- 16 there prepare for us. And his disciples went forth, and came into the city, and found as he said to them ; and they made ready the passover.
- 17 And at evening he comes with the twelve. And
- 18 as they were reclining at table, and eating, Jesus said : Verily I say to you, that one of you
- 19 will betray me, one that eateth with me! And they began to be sorrowful, and to say to him one by one, Is it I? And another said, Is it I?
- 20 And he answered and said to them : It is one of the
- 21 twelve, one that dips with me into the dish. The Son of man indeed goes, as it is written of him ; but woe to that man through whom the Son of man is betrayed ! It were good for him if that man had not been born.
- 22 And as they were eating, Jesus took bread, and blessed, and brake, and gave to them, and said ;
- 23 Take ye ; this is my body. And he took the cup.

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and gave thanks, and gave it to them ; and they all drank of it. And he said to them : This is my 24 blood of the covenant, which is shed for many. 25 Verily I say to you, I will drink no more of the fruit of the vine, until that day when I drink it new in the kingdom of God.

And having sung, they went out into the mount of 2 the Olives. And Jesus says to them : All ye will 27 be offended ; because it is written, I will smite the shepherd, and the sheep shall be scattered. But 28 after I am risen, I will go before you into Galilee.

And Peter said to him : Though all shall be 29 offended, yet will not I. And Jesus says to him : 30 Verily I say to thee, that thou this day, in this night, before the cock crow twice, wilt thrice deny me. 31 But he said the more vehemently, If I should die with thee, I will not deny thee. Likewise also said they all.

And they come to a place which was named 32 Gethsemane. And he says to his disciples : Sit ye here, while I shall pray. And he takes with him 33 Peter and James and John, and began to be sore amazed, and to be troubled. And he says to them : 34 My soul is exceedingly sorrowful unto death ; tarry here, and watch. And going forward a little, he 35 fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, 36 Abba, Father, all things are possible to thee ; take

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away this cup from me ; but not what I will, but what thou wilt.

37 And he comes, and finds them sleeping. And he says to Peter : Simon, sleepest thou ? Couldst thou
38 not watch one hour ? Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

39 And again he went away and prayed, saying the
40 same words. And returning, he found them again sleeping, for their eyes were heavy ; and they knew not what to answer him.

41 And he comes the third time, and says to them : Sleep on now, and take your rest. It is enough, the hour is come ; behold, the Son of man is betrayed into the hands of sinners. Rise, let us go ; behold, he that betrays me is at hand.

43 And immediately, while he was yet speaking, comes Judas one of the twelve, and with him a multitude with swords and staves, from the chief
44 priests and the scribes and the elders. Now his betrayer had given them a signal, saying : Whomsoever I shall kiss, that is he ; lay hold of him, and lead him
45 away securely. And coming, he goes straightway to him, and says : Master, Master ; and kissed him.

46. And they laid their hands on him, and held him
17 fast. And one of those standing by drew his sword, and smote the servant of the high priest, and took

V. 41. or, Sleep ye the remaining time, and take your rest ?

CHAPTER XIV.

off his ear. And Jesus answering said to them : 48
Have ye come out, as against a robber, with swords
and staves to take me ? I was daily with you in the 49
temple teaching, and ye did not lay hold of me ; but
that the Scriptures might be fulfilled ! And all for- 50
sook him, and fled.

And there followed him a certain young man, 51
having a linen cloth cast about his naked body ; and
the young men lay hold of him. And leaving be- 52
hind the linen cloth, he fled from them naked.

And they led Jesus away to the high priest ; and 53
with him assembled all the chief priests and the
elders and the scribes. And Peter followed him 54
afar off, even into the court of the high priest, and
was sitting with the officers, and warming himself
at the fire.

And the chief priests and all the council sought 55
for testimony against Jesus, in order to put him to
death ; and they found none. For many bare false 56
witness against him ; but their testimonies agreed not
together. And certain ones rose up, and bare false 57
witness against him, saying : We heard him say, I 58
will destroy this temple that is made with hands,
and in three days I will build another made without
hands. And not even so did their testimony agree. 59

And the high priest stood up in the midst, and 60
asked Jesus, saying : Answerest thou nothing ?
What do these witness against thee ? But he was 61
silent, and answered nothing. Again the high priest

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asked him, and said to him : Art thou the Christ, the
62 Son of the Blessed ? And Jesus said, I am ; and
ye shall see the Son of man sitting on the right hand
of power, and coming with the clouds of heaven.
63 And the high priest, rending his clothes, says : What
64 further need have we of witnesses ? Ye heard the
blasphemy. What think ye ? And they all con-
demned him to be guilty of death.

65 And some began to spit on him, and to cover his
face and buffet him, and say to him, Prophecy.
And the officers, with blows, took him in charge.

66 And as Peter was below in the court, there comes
67 one of the maid-servants of the high priest ; and
seeing Peter warming himself, she looked upon him,
and said : Thou also wast with Jesus the Nazarene.

68 But he denied, saying : I know not, nor understand
I at all, what thou sayest. And he went out into
the fore-court ; and the cock crowed.

69 And the maid-servant, seeing him, began again to
70 say to those standing by, This is one of them. And
he denied it again.

And a little after, they that stood by said again
to Peter : Surely thou art one of them ; for thou art
71 a Galilean. But he began to invoke curses, and to
swear, I know not this man of whom ye speak.
72 And the cock crowed a second time. And Peter re-
membered the word, how Jesus said to him : Before
the cock crow twice, thou wilt thrice deny me. And
as he thought thereon, he wept.

CHAPTER XV.

XV. And straightway, in the morning, the chief 1
priests with the elders and scribes and the whole
council, having held a consultation, bound Jesus and
carried him away, and delivered him to Pilate. And 2
Pilate asked him, Art thou the King of the Jews?
And he answering said to him, Thou sayest it. And 3
the chief priests accused him of many things.

And Pilate asked him again, saying : Answerest 4
thou nothing? Behold what things they testify
against thee. But Jesus no longer made any answer ; 5
so that Pilate marveled.

Now at the feast he released to them one prisoner, 6
whomsoever they asked. And there was the one called 7
Barabbas, bound with his companions in sedition,
who in the sedition had committed murder. And 8
coming up, the multitude began to make request,
according as he had always done for them. And 9
Pilate answered them, saying : Will ye that I re-
lease to you the King of the Jews. For he knew 10
that through envy the chief priests had delivered him
up. But the chief priests stirred up the multitude, 11
that he should rather release to them Barabbas. And 12
Pilate answering, said again to them : What will ye
then that I shall do to him whom ye call the King
of the Jews? And they cried again, Crucify him. 13
And Pilate said to them, What evil then has he 14
done? And they cried the more exceedingly, Cru-
cify him.

And Pilate, willing to satisfy the multitude, re- 15

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- leased to them Barabbas ; and he delivered up Jesus,
16 after scourging him, to be crucified. And the
soldiers led him away into the court, which is Pre-
torium ; and they call together the whole band.
17 And they clothe him with purple, and having plat-
18 ted a crown of thorns, they put it on him. And
they began to salute him : Hail, King of the Jews !
19 And they smote him on the head with a reed, and
spit upon him, and kneeling down, did homage to him.
20 And when they had mocked him, they took off the
purple from him, and put on him his own garments.
21 And they lead him out to crucify him. And they
compel one Simon a Cyrenian, who was passing by,
coming from the country, the father of Alexander
22 and Rufus, to bear his cross. And they bring him
to the place Golgotha, which is interpreted, place
23 of a skull. And they gave him wine mingled with
24 myrrh ; but he took it not. And having crucified
him, they divide his garments, casting lots upon
25 them, what any one should take. And it was
26 the third hour ; and they crucified him. And the
inscription of the accusation against him was writ-
ten over : THE KING OF THE JEWS.
27 And with him they crucify two robbers ; one on
28 his right hand, and one on his left. And the scrip-
ture was fulfilled, which says, And he was reckoned
29 with transgressors. And they that passed by railed
at him, wagging their heads, and saying : Aha, thou
that destroyest the temple, and buildest it in three

CHAPTER XV.

days ; save thyself, and come down from the cross. 30
Likewise also the chief priests, mocking one with 31
another, together with the scribes, said : He saved
others, himself he can not save. Let the Christ, the 32
King of Israel, come down now from the cross, that
we may see and believe. And they that were cru-
cified with him reproached him.

And when the sixth hour was come, there was 33
darkness over the whole land until the ninth hour.
And at the ninth hour Jesus cried with a loud voice, 34
saying : Eloi, Eloi, lama sabachthani ? Which is
interpreted, My God, my God, why hast thou for-
saken me ? And some of them that stood by, hear- 35
ing it, said : Behold, he calls Elijah. And one ran 36
and filled a sponge with vinegar, and put it on a
reed, and gave him to drink, saying : Let alone ; let
us see whether Elijah will come to take him down.

And Jesus, uttering a loud cry, expired. And the 37
vail of the temple was rent in twain, from the top 38
to the bottom. And the centurion who was stand- 39
ing near, over against him, seeing that he so cried
out and expired, said : Truly this man was the Son
of God.

And there were also women looking on afar off ; 40
among whom was also Mary the Magdalene, and
Mary the mother of James the younger and of Joses,
and Salome ; who also, when he was in Galilee, fol- 41
lowed him, and ministered to him ; and many other
women who came up with him to Jerusalem.

MARK.

42 And evening having now come, since it was the
preparation (which is the day before the sabbath),
43 Joseph from Arimathea, an honorable counselor
who also was himself waiting for the kingdom of
God, came and went in boldly to Pilate, and asked
44 for the body of Jesus. And Pilate marveled, if he
were already dead ; and calling to him the centurion,
45 he asked him if he had been long dead. And hav-
ing learned it from the centurion, he gave the dead
46 body to Joseph. And having bought fine linen, he
took him down, and wrapped him in the linen, and
laid him in a sepulchre which was hewn out of a
rock, and rolled a stone to the door of the sepulchre.
47 And Mary the Magdalene, and Mary the mother of
Joses beheld where he was laid.

1 XVI. AND the sabbath being past, Mary the
Magdalene, and Mary the mother of James, and
Salome, bought spices, that they might come and
2 anoint him. And very early, on the first day of the
week, they come to the sepulchre at the rising of
3 the sun. And they said to one another, Who will
roll away the stone for us from the door of the
4 sepulchre ? And looking up, they see that the
stone has been rolled away. For it was very great.
5 And entering into the sepulchre, they saw a young
man sitting on the right side, clothed in a white

V. 42. *Gr.* which is the ante-sabbath.

CHAPTER XVI.

robe ; and they were affrighted. And he says to 6
them, Be not affrighted. Ye are seeking Jesus
the Nazarene, who was crucified. He is risen ; he
is not here. Behold the place where they laid him.
But go, say to his disciples, and to Peter, that he 7
goes before you into Galilee. There shall ye see
him, as he said to you. And they went out, and 8
fled from the sepulchre ; for trembling and astonish-
ment seized them. And they said nothing to any
one ; for they were afraid.

And having risen early, on the first day of the 9
week, he appeared first to Mary the Magdalene,
from whom he had cast out seven devils. She went 10
and reported it to them that had been with him, as
they mourned and wept. And they, hearing that 11
he was alive, and had been seen by her, believed not.

After that he appeared in another form to two of 12
them, as they walked, going into the country. They 13
also went and reported it to the rest ; nor did they
believe them.

Afterward he appeared to the eleven themselves 14
as they reclined at table, and upbraided their un-
belief and hardness of heart, because they believed
not them that had seen him after he was risen.
And he said to them : Go into all the world, and 15
preach the good news to every creature. He that 16
believes and is immersed shall be saved ; but he that
believes not shall be condemned. And these signs shall 17

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accompany them that believe ; in my name shall they cast out devils ; they shall speak with new
18 tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover.

19 The Lord therefore, after he had spoken to them, was taken up into heaven ; and he sat down on the
20 right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word by the signs that followed.

THE GOSPEL

ACCORDING TO

LUKE.

CHAPTER I.

FORASMUCH as many have taken in hand to set 1
forth in order a narration concerning the things 2
fully believed among us, as they delivered them to
us, who from the beginning were eyewitnesses and
ministers of the word ; it seemed good to me also, 3
having accurately traced all from the very first,
to write to thee in order, most excellent Theophilus ;
that thou mightest know the certainty concerning 4
those things wherein thou hast been instructed.

There was in the days of Herod, the king of Ju- 5
dea, a certain priest named Zachariah, of the course
of Abijah ; and his wife was of the daughters of
Aaron, and her name was Elisabeth. And they 6
were both righteous before God, walking in all the
commandments and ordinances of the Lord blame-
less. And they had no child, because Elisabeth was 7

V. 1. *or*, the things accomplished among us

V. 4. *or*, those words

LUKE.

barren ; and they both were now far advanced in years.

- 8 And it came to pass that while he executed the
9 priest's office before God, in the order of his course, it
fell to his lot, according to the custom of the priest's
office, to burn incense, going into the temple of the
10 Lord. And the whole multitude of the people were
11 praying without at the hour of incense. And there ap-
peared to him an angel of the Lord, standing on the
12 right side of the altar of incense. And Zachariah
seeing him was troubled, and fear fell upon him.
13 But the angel said to him : Fear not, Zachariah ;
for thy prayer was heard, and thy wife Elisabeth
shall bear thee a son, and thou shalt call his name
14 John. And thou shalt have joy and gladness ; and
15 many shall rejoice at his birth. For he shall be
great before the Lord ; and he shall not drink wine
nor strong drink ; and he shall be filled with the
16 Holy Spirit, even from his mother's womb. And
many of the sons of Israel shall he turn to the Lord
17 their God. And he shall go before him in the spirit
and power of Elijah, to turn the hearts of the fathers
to the children, and the disobedient to the wisdom
of the just ; to make ready a prepared people for
the Lord.
- 18 And Zachariah said to the angel : Whereby shall
I know this ? For I am an old man, and my wife is
19 far advanced in years. And the angel answering said
to him : I am Gabriel, that stands in the presence

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of God ; and I was sent to speak to thee, and to bring thee these glad tidings. And, behold, thou 20 shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou didst not believe my words, which shall be fulfilled in their season.

And the people were waiting for Zachariah, 21 and wondered at his long tarrying in the temple. And when he came out he could not speak to them ; 22 and they perceived that he had seen a vision in the temple ; and he beckoned to them, and remained speechless.

And it came to pass, when the days of his minis- 23 tration were completed, that he departed to his own house.

And after those days his wife Elisabeth conceiv- 24 ed ; and she hid herself five months, saying : thus 25 hath the Lord dealt with me, in the days wherein he looked on me to take away my reproach among men.

And in the sixth month the angel Gabriel was 26 sent from God to a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was 27 Joseph, of the house of David ; and the virgin's name was Mary. And the angel having come to 28 her, said : Hail, highly favored ! The Lord is with thee. Blessed art thou among women. And she 2 was troubled at the saying ; and was considering what manner of salutation this might be. And 30

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the angel said to her : Fear not, Mary ; for thou
31 hast found favor with God. And, behold, thou
shalt conceive in thy womb, and bring forth a son,
32 and shalt call his name Jesus. He shall be great,
and shall be called Son of the Highest ; and the
Lord God will give to him the throne of David his
33 father ; and he shall reign over the house of Jacob
forever ; and of his kingdom there shall be no end.

34 Then said Mary to the angel : How shall this be,
35 seeing that I know not a man ? And the angel answering
said to her : The Holy Spirit shall come upon
thee, and the power of the Highest shall over-
shadow thee ; therefore also the Holy One that is
36 born shall be called the Son of God. And, behold,
Elisabeth thy kinswoman, she also has conceived a
son in her old age ; and this is the sixth month with
37 her who is called barren. For with God nothing
shall be impossible.

38 And Mary said : Behold the handmaid of the
Lord ; let it be to me according to thy word.
And the angel departed from her.

39 And Mary arose in those days, and went into the
40 hill-country with haste, into a city of Judah ; and
entered into the house of Zachariah, and saluted
41 Elisabeth. And it came to pass, as Elisabeth
heard the salutation of Mary, that the babe leaped
in her womb ; and Elisabeth was filled with the
42 Holy Spirit. And she spake out with a loud voice

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and said : Blessed art thou among women, and
blessed is the fruit of thy womb. And whence is 43
this to me, that the mother of my Lord should come
to me ? For, behold, as the voice of thy salutation 44
came into my ears, the babe leaped in my womb
for joy. And happy is she, who believed that there 45
shall be a fulfillment of the things told her from the
Lord.

And Mary said : My soul magnifies the Lord ; 46
and my spirit rejoiced in God my Savior. Be- 47
cause he looked upon the low estate of his hand- 48
maid ; for, behold, henceforth all generations will
call me happy. Because the Mighty One has done 49
great things for me ; and holy is his name. And 50
his mercy is from generation to generation, to them
that fear him. He wrought might with his arm ; 51
he scattered the proud in the imagination of their
hearts. He cast down princes from thrones, and 52
exalted them of low degree. The hungry he filled 53
with good, and the rich he sent empty away. He 54
helped Israel, his servant ; to remember mercy (as 55
he spake unto our fathers) for Abraham and for his
seed forever

And Mary abode with her about three months, 56
and returned to her own house.

Now Elisabeth's full time came that she should be 57
delivered ; and she brought forth a son. And her 58

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neighbors and her kindred heard that the Lord had showed great mercy toward her ; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child ; and they called him
60 Zachariah, after the name of his father. And his mother answered and said, Nay ; but he shall be
61 called John. And they said to her, There is none
62 of thy kindred that is called by this name. And they made signs to his father, how he would have
63 him called. And he asked for a writing tablet, and wrote, saying : His name is John. And they all
64 wondered. And his mouth was opened immediately, and his tongue loosed ; and he spake, blessing
65 God. And fear came on all that dwelt around them. And all these things were told abroad in
66 all the hill-country of Judea. And all who heard laid them up in their hearts, saying : What then will this child be ! And the hand of the Lord was with him.

67 And Zachariah his father was filled with the
68 Holy Spirit, and prophesied, saying : Blessed be the Lord, the God of Israel, that he visited and
69 wrought redemption for his people ; and raised up a horn of salvation for us, in the house of
70 David his servant, (as he spake by the mouth of
71 his holy prophets of old,) salvation from our ene-

CHAPTER II.

mies, and from the hand of all that hate us ; to 72
show mercy to our fathers, and to remember his
holy covenant ; the oath which he sware to Abra- 73
ham our father, to grant to us, that without fear, 74
being rescued from the hand of our enemies, we
should serve him, in holiness and righteousness before 75
him all our days.

And also thou, O child, shalt be called Prophet of 76
the Highest ; for thou shalt go before the face of
the Lord, to prepare his ways, in order to give 77
knowledge of salvation to his people in remission of
their sins ; through the tender mercies of our God, 78
whereby the dayspring from on high visited us,
to give light to those sitting in darkness and the 79
shadow of death, in order to guide our feet into the
way of peace.

And the child grew, and became strong in spirit, 80
and was in the deserts till the day of his manifestation
to Israel.

II. AND it came to pass in those days, that 1
there went out a decree from Cæsar Augustus, that
all the world should be registered. This register- 2
ing was the first made when Cyrenius was governor
of Syria. And all went to be registered, each 3
one to his own city. And Joseph also went up 4
from Galilee, out of the city of Nazareth, into
Judea, to the city of David which is called Beth-
lehem, (because he was of the house and family of

LUKE.

- 5 David,) to be registered with Mary his betrothed
6 wife, who was with child. And so it was, that,
while they were there, the days were completed
7 that she should bring forth. And she brought
forth her first-born son, and wrapped him in swath-
ing bands, and laid him in a manger ; because there
was no room for them in the inn.
- 8 And there were in the same country shepherds
abiding in the field, and keeping watch over their flock
9 by night. And, behold, an angel of the Lord came
upon them, and the glory of the Lord shone around
10 them ; and they were sore afraid. And the angel
said to them : Fear not ; for, behold, I bring you
good tidings of great joy, which shall be to all the
11 people. For to you is born this day in the city of
12 David a Savior, who is Christ the Lord. And this
shall be to you the sign : Ye shall find a babe wrap-
13 ped in swathing bands, lying in a manger. And
suddenly there was with the angel a multitude of
14 the heavenly host, praising God and saying : Glory
to God in the highest, and on earth peace, good will
among men.
- 15 And it came to pass, when the angels were gone
away from them into heaven, that the shepherds
said one to another : Let us go now unto Bethle-
hem, and see this thing that is come to pass, which
16 the Lord has made known to us. And they came
with haste, and found both Mary and Joseph, and
17 the babe lying in the manger. And having seen it,

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they made known abroad the saying which was told them concerning this child. And all that heard 18 wondered at the things which were told them by the shepherds. And Mary kept all these things, ponder- 19 ing them in her heart. And the shepherds returned, 20 glorifying and praising God for all that they had heard and seen, as it was told to them.

And when eight days were completed for circum- 21 cising him, his name was called Jesus; the name given by the angel before he was conceived in the womb.

And when the days of their purification accord- 22 ing to the law of Moses were completed, they brought him up to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, Every male 23 that opens the womb shall be called holy to the Lord); and to offer a sacrifice according to what is 24 said in the law of the Lord, A pair of turtledoves, or two young pigeons.

And, behold, there was a man in Jerusalem, whose 25 name was Simeon; and this man was just and devout, waiting for the consolation of Israel; and the Holy Spirit was upon him. And it was revealed 26 to him by the Holy Spirit, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the temple; and 27 when the parents brought in the child Jesus, to do

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28 for him after the custom of the law, then he took
29 him into his arms, and blessed God, and said : Now,
Lord, thou lettest thy servant depart in peace, accord-
30 ing to thy word ; because mine eyes have seen thy sal-
31 vation, which thou hast prepared before the face of
32 all the peoples ; a light for a revelation to the Gen-
tiles, and the glory of thy people Israel.

33 And his father and mother marveled at the things
34 that were spoken of him. And Simeon blessed them,
and said to Mary his mother : Behold, this child is
set for the fall and rising of many in Israel, and
35 for a sign which shall be spoken against ; (and a
sword shall pierce through thine own soul also) ;
that thoughts from many hearts may be revealed.

36 And there was Anna a prophetess, daughter
of Phanuel, of the tribe of Asher. She was of
great age, and had lived with a husband seven years
37 from her virginity ; and she was a widow of about
fourscore and four years, who departed not from the
temple, serving day and night with fastings and
38 prayers. And she, coming up at that very time, like-
wise gave thanks to the Lord, and spake of him to
all that were looking for the redemption of Jerusa-
lem.

39 And when they had performed all things accord-
ing to the law of the Lord, they returned into Gali-
40 lee, to their own city Nazareth. And the child
grew, and became strong, being filled with wisdom ;
and the favor of God was upon him.

CHAPTER II.

Now his parents went to Jerusalem every year at 41
the feast of the passover. And when he was twelve 42
years old, they went up according to the custom of
the feast. And when they had completed the days, 43
as they returned, Jesus the child tarried behind in Je-
rusalem ; and his parents knew it not. But supposing 44
that he was in the company, they went a day's jour-
ney ; and they sought him among their kindred and
acquaintance. And not finding him, they returned to 45
Jerusalem, seeking him.

And it came to pass, that after three days they 46
found him in the temple, sitting in the midst of the
teachers, both hearing them, and asking them ques-
tions. And all that heard him were astonished at 47
his understanding and answers. And seeing him 48
they were amazed. And his mother said to him :
Child, why hast thou thus dealt with us ? Behold,
thy father and I have sought thee sorrowing. And 49
he said to them : How is it that ye sought me ? Did
ye not know, that I must be in my Father's house ?
And they understood not the saying which he spake 50
to them.

And he went down with them, and came to Naza- 51
reth, and was subject to them. And his mother
kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and 52
in favor with God and men.

V. 43. or, must be in my Father's business

LUKE.

- 1 III. Now in the fifteenth year of the reign of
2 Tiberius Cæsar, when Pontius Pilate was governor
3 of Judea, and Herod tetrarch of Galilee, and his
4 brother Philip tetrarch of Iturea and of the re-
5 gion of Trachonitis, and Lysanias tetrarch of Abi-
6 lene, when Annas was high priest and Caiaphas, the
7 word of God came to John the son of Zachariah in
8 the wilderness. And he came into all the country
9 about the Jordan, preaching the immersion of re-
10 pentance for remission of sins. As it is written
11 in the book of the words of Isaiah the prophet :
12 The voice of one crying in the wilderness, Prepare
13 the way of the Lord, make straight his paths.
14 Every valley shall be filled, and every mountain and
15 hill shall be brought low ; and the crooked shall be
16 straight, and the rough ways smooth ; and all flesh
17 shall see the salvation of God.
18 He said therefore to the multitudes that came
19 out to be immersed by him : Brood of vipers,
20 who has warned you to flee from the coming wrath ?
21 Bring forth therefore fruits meet for repentance ;
22 and begin not to say within yourselves, We have
23 Abraham for our father ; for I say to you, that God
24 is able of these stones to raise up children to Abra-
25 ham. And now also the axe is laid to the root of
26 the trees. Every tree therefore, that brings not forth
27 good fruit, is hewn down and cast into the fire.
28 And the multitudes asked him, saying : What then
29 shall we do ? He answering says to them : He that

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has two coats, let him impart to him that has none :
and he that has food, let him do likewise.

And there came also publicans to be immersed ; 12
and they said to him, Teacher, what shall we do ?
And he said to them, Exact no more than that which 13
is appointed you. And soldiers also asked him, say- 14
ing : What shall we also do ? And he said to them :
Do violence to no one, neither accuse any falsely ;
and be content with your wages.

And as the people were in expectation, and all 15
were reasoning in their hearts concerning John,
whether he himself were not the Christ, John an- 16
swered them all, saying : I indeed immerse you in
water ; but there comes he that is mightier than I,
the latchet of whose sandals I am not worthy to un-
loose ; he will immerse you in the Holy Spirit and
fire. Whose fan is in his hand, and he will thoroughly 17
cleanse his threshing-floor, and will gather the wheat
into his garner ; but the chaff he will burn up with
fire unquenchable.

And with many other exhortations he published 18
the good tidings to the people.

But Herod the tetrarch, being reproved by him 19
for Herodias his brother's wife, and for all the evils
which Herod did, added to all this also, that he shut 20
up John in prison.

Now it came to pass when all the people had been 21

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immersed, that as Jesus having also been immersed
22 was praying, the heaven was opened, and the Holy Spirit descended in a bodily shape as a dove upon him ; and there came a voice out of heaven : Thou art my beloved Son ; in thee I am well pleased.

23 And Jesus himself was, when he began, about thirty years of age ; being the son (as was supposed)
24 of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son
25 of Joseph, the son of Matthias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,
26 the son of Maath, the son of Mattathias, the son of Shimeï, the son of Joseph, the son of Judah, the son
27 of Joanna, the son of Reza, the son of Zêrubbabel, the son of Salathiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of
29 Elmodam, the son of Er, the son of Joses, the son of Eliezer, the son of Jorim, the son of Matthat, the
30 son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, the son of Meleah, the son of Mainan, the son of Mattatha, the son of Nathan, the son of David,
32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahon, the son of Amminadab, the son of Ram, the son of Hezron,
34 the son of Pharez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son

V. 23. or, was beginning to be

CHAPTER IV.

of Terah, the son of Nahor, the son of Serug, the 35
son of Ren, the son of Peleg, the son of Eber, the
son of Salah, the son of Cainan, the son of Arphaxad, 36
the son of Shem, the son of Noah, the son of Lam-
ech, the son of Methuselah, the son of Enoch, the 37
son of Jared, the son of Mehalaliel, the son of Cai-
nan, the son of Enos, the son of Seth, the son of 38
Adam, the son of God

IV. AND Jesus, filled with the Holy Spirit, re- 1
turned from the Jordan, and was led by the Spirit
into the wilderness, being tempted forty days by the 2
Devil. And he ate nothing in those days ; and when
they were ended, he hungered.

And the Devil said to him : If thou art the Son of 3
God, command this stone that it become bread.
And Jesus answered him, saying : It is written, Man 4
shall not live by bread alone, but by every word of
God.

And the Devil, taking him up into a high moun- 5
tain, showed him all the kingdoms of the world
in a moment of time. And the Devil said to him : 6
All this power will I give thee, and the glory of
them ; because it has been delivered to me, and I
give it to whomsoever I will. If thou therefore wilt 7
worship me, all shall be thine. And Jesus answer- 8
ing said to him : It is written, Thou shalt worship
the Lord thy God, and him only shalt thou serve.

And he brought him to Jerusalem, and set him 9

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on the pinnacle of the temple, and said to him : If thou art the Son of God, cast thyself down from
10 hence. For it is written : He shall give his angels
11 command concerning thee, to keep thee ; and on
their hands they shall bear thee up, lest haply thou
12 dash thy foot against a stone. And Jesus answering
said to him : It is said, Thou shalt not tempt
the Lord thy God.

13 And having finished every temptation, the Devil
departed from him for a season.

14 And Jesus returned in the power of the Spirit
into Galilee ; and there went out a report concern-
15 ing him through all the surrounding country. And
he taught in their synagogues, being honored by all.

16 And he came to Nazareth, where he had been
brought up. And, as his custom was, he went into
the synagogue on the sabbath day ; and he stood up

17 to read. And there was delivered to him the book
of the prophet Isaiah. And unrolling the book, he

18 found the place where it was written : The Spirit
of the Lord is upon me ; because he anointed me to
publish good tidings to the poor ; he has sent me to
proclaim deliverance to the captives, and recover-
19 ing of sight to the blind, to send the oppressed away
free, to proclaim the acceptable year of the Lord.

20 And rolling up the book he gave it again to the
servant, and sat down. And the eyes of all in the
21 synagogue were fastened on him. And he began to
say to them : To day is this scripture fulfilled in

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your ears. And all bare witness to him, and won- 22
dered at the words of grace which proceeded out of
his mouth. And they said, Is not this Joseph's son ?
And he said to them : Ye will surely say to me this 23
proverb, Physician, heal thyself. Whatever we have
heard done in Capernaum, do also here in thy coun-
try. And he said : Verily I say to you, No prophet 24
is accepted in his own country. But I tell you of a 25
truth, there were many widows in Israel in the days
of Elijah, when the heaven was shut up three years
and six months, when there was a great famine
throughout all the land ; and to none of them was 26
Elijah sent, but unto Zarephath of Sidonia, to a wo-
man that was a widow. And there were many lepers 27
in Israel, in the time of Elisha the prophet ; and
none of them was cleansed, but only Naaman the
Syrian. And all in the synagogue, when they heard 28
these things, were filled with wrath. And they rose 29
up, and thrust him out of the city, and led him to
the brow of the hill whereon their city was built, to
cast him down headlong. But he, passing through 30
the midst of them, went away.

And he came down to Capernaum, a city of Gali- 31
lee. And he was teaching them on the sabbath ; and 32
they were astonished at his teaching, because his
word was with power.

And in the synagogue there was a man having a 33
spirit of an unclean devil ; and he cried out with a
loud voice, saying : Ah ! what have we to do with 34

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thee, Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of
35 God. And Jesus rebuked him, saying: Hold thy peace, and come out from him. And the devil throwing him in the midst came out from him, doing him no harm. And amazement came on all; and they spake with one another, saying: What is this word, that with authority and power he commands the unclean spirits, and they come out? And
37 there went out a rumor concerning him into every place of the country around.

38 And he rose up and went from the synagogue, and entered into the house of Simon. And the mother-in-law of Simon was seized with a violent
39 fever; and they besought him for her. And standing over her he rebuked the fever, and it left her; and immediately she arose and ministered to them.

40 Now when the sun was setting, all that had any sick with divers diseases brought them to him; and he laid his hands on each one of them, and healed
41 them. And devils also came out from many, crying out, and saying: Thou art the Son of God. And he rebuking them suffered them not to speak, because they knew that he was the Christ.

42 And when it was day he went out, and went into a desert place. And the multitudes sought him, and came to him, and stayed him, that he should not de-

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part from them. And he said to them, I must publish the good news of the kingdom of God to other cities also; because for this I was sent forth. And he preached in the synagogues of Galilee.

V. AND it came to pass, as the multitude pressed upon him to hear the word of God, and he was standing by the lake of Gennessaret, that he saw two ships standing by the lake; but the fishermen had gone out of them, and were washing the nets. And entering into one of the ships, which was Simon's, he asked him to put out a little from the land. And sitting down, he taught the multitudes out of the ship.

And when he had ceased speaking, he said to Simon: Put out into the deep; and do ye let down your nets for a draught. And Simon answering said to him: Master, we have toiled all night and taken nothing; but at thy word I will let down the net. And when they had done this, they inclosed a great multitude of fishes; and their net began to break. And they beckoned to their partners in the other ship, to come and help them. And they came, and filled both the ships, so that they began to sink. And Simon Peter, seeing it, fell down at the knees of Jesus, saying: Depart from me; for I am a sinful man, O Lord. For astonishment had seized him, and all that were with him, at the draught of the fishes which they had taken; and like-

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wise also James and John, sons of Zebedee, who were partners with Simon.

- And Jesus said to Simon : Fear not ; from hence-
11 forth thou shalt catch men. And having brought their ships to land, they forsook all, and followed him.
12 And it came to pass, when he was in one of the cities, that there was a man full of leprosy. And seeing Jesus he fell on his face, and besought him, saying : Lord, if thou wilt, thou canst cleanse me. And stretching forth his hand he touched him, saying : I will ; be thou cleansed. And immediately the lep-
14 rosy departed from him. And he charged him to tell no one ; but go, and show thyself to the priest, and offer for thy cleansing as Moses commanded, for a testimony to them.
15 But all the more went abroad the report concerning him ; and great multitudes came together to
16 hear, and to be healed of their infirmities. And he was wont to retire into the solitary places, and pray.
17 And it came to pass, on a certain day, that he was teaching ; and there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee, and Judea, and Jerusalem ; and there
18 was power of the Lord for healing them. And, behold, men brought on a bed a man who was palsied ; and they sought to bring him in, and to lay him be-
19 fore him. And not finding by what way they might bring him in, because of the multitude, they went upon the housetop, and let him down through the

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tiling with the couch into the midst before Jesus. And seeing their faith he said : Man, thy sins are 20 forgiven thee. And the scribes and the Pharisees 21 began to reason, saying : Who is this that speaks blasphemies? Who can forgive sins, but God alone? But Jesus, perceiving their thoughts, answered and 22 said to them : What reason ye in your hearts? Which is easier, to say, Thy sins are forgiven thee ; 23 or to say, Arise and walk ? But that ye may know 24 that the Son of man has power on the earth to forgive sins, (he said to the palsied man,) I say to thee, Arise, and taking up thy couch go to thy house. And immediately standing up before them, he took 25 up that whereon he lay, and departed to his house, glorifying God. And they were all amazed ; and 26 they glorified God, and were filled with fear, saying : We have seen strange things to-day.

And after these things he went forth, and saw a 27 publican, named Levi, sitting at the receipt of custom ; and he said to him, Follow me. And leaving 28 all, he arose and followed him.

And Levi made him a great feast in his own 29 house ; and there was a great company of publicans and of others that reclined at table with them. And 30 the Pharisees, and their scribes, murmured against his disciples, saying : Why do ye eat and drink with the publicans and sinners? And Jesus answer- 31

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ing said to them : They that are well need not a
32 physician, but they that are sick. I have not come
to call righteous men, but sinners to repentance.

33 And they said to him : Why do the disciples of
John fast often, and make prayers, and likewise
those of the Pharisees, but thine eat and drink ?

34 And he said to them : Can ye make the sons of the
bridechamber fast, while the bridegroom is with

35 them ? But days will come, when the bridegroom
shall be taken away from them ; then shall they

36 fast in those days. And he spake also a parable to
them : No one rends a piece from a new garment,
and puts it on an old garment ; else both the new
will make a rent, and the piece from the new agrees

37 not with the old. And no one puts new wine into
old skins ; else the new wine will burst the skins,
and will itself be poured out, and the skins will

38 perish. But new wine must be put into new skins,
39 and both are preserved together. And no one hav-
ing drunk old wine straightway desires new ; for he
says, The old is better.

1 VI. AND it came to pass on the second sabbath
after the first, that he was going through grain-

V. 34. *or, the bridemen*

V. 38. *Some ancient copies omit, and both are preserved together*

V. 39. *In the oldest copies; is good (or, is mild)*

V. 1. *or, on the second-first sabbath (omitted in some ancient copies).*

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fields ; and his disciples plucked and ate the ears of
grain, rubbing them with their hands. And some 2
of the Pharisees said : Why do ye that which it is
not lawful to do on the sabbath ? And Jesus an- 3
swering them said : And have ye not read this,
what David did when he hungered, himself and they
that were with him ; how he went into the house of 4
God, and took and ate the showbread, and gave to
them that were with him, which it is not lawful to
eat except for the priests alone ? And he said to 5
them : The Son of man is Lord also of the sabbath.

And it came to pass also on another sabbath, 6
that he entered into the synagogue and taught.
And there was a man whose right hand was with-
ered. And the scribes and Pharisees were watching, 7
whether he would heal on the sabbath ; that they
might find an accusation against him. But he 8
knew their thoughts, and said to the man having
the withered hand : Arise, and stand forth in the
midst. And he rose up, and stood. Then said 9
Jesus to them : I will ask you what is lawful on
the sabbath, to do good, or to do evil ; to save life,
or to destroy it ? And looking round on them all, 10
he said to him, Stretch forth thy hand. And he
did so, and his hand was restored. And they were 11
filled with madness, and conferred one with another,
as to what they should do to Jesus.

V. 9. *In some ancient copies:* whether it is lawful

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12 And it came to pass in those days, that he went
out into the mountain to pray, and continued all
13 night in prayer to God. And when it was day, he
called to him his disciples. And having chosen from
14 them twelve (whom he named also apostles) ; Simon,
whom he also named Peter, and Andrew his brother,
and James and John, and Philip and Bartholomew,
15 and Matthew and Thomas, James the son of Alph-
16 eus, and Simon called Zelotes, and Judas brother of
James, and Judas Iscariot, who became a betrayer ;
17 and having come down with them, he stood on a
plain, and a company of his disciples, and a great
multitude of people from all Judea and Jerusalem
and the sea-coast of Tyre and Sidon, who came to
18 hear him, and to be healed of their diseases ; and
19 those vexed by unclean spirits were healed ; and all
the multitude sought to touch him, because power
went out from him and healed them all.

20 And he, lifting up his eyes on his disciples, said :
Happy are ye poor ; for yours is the kingdom of
21 God. Happy are ye that hunger now ; for ye shall
be filled. Happy are ye that weep now ; for ye
shall laugh.

22 Happy are ye, when men shall hate you, and when
they shall separate you from them, and shall re-
proach you, and cast out your name as evil, for the
23 sake of the Son of man. Rejoice in that day, and leap
for joy ; for, behold, your reward is great in heaven ;

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for in the same manner did their fathers to the prophets.

But woe to you that are rich ; for ye have received 24
your consolation. Woe to you that are full ; 25
for ye shall hunger. Woe to you that laugh now ;
for ye shall mourn and weep. Woe ! when all men 26
shall speak well of you ; for in the same manner did
their fathers to the false prophets.

But I say to you who hear : Love your enemies, 27
do good to them that hate you, bless them that 28
curse you, pray for them that abuse you. To him 29
that smites thee on the cheek offer also the other ;
and him that takes away thy cloak forbid not to
take thy coat also.

Give to every one that asks of thee ; and of him 30
that takes away thy goods demand them not again.
And as ye would that men should do to you, do ye 31
also in like manner to them.

For if ye love them that love you, what thanks 32
have ye ? For even the sinners love those that love
them. And if ye do good to them that do good to 33
you, what thanks have ye ? For even the sinners
do the same. And if ye lend to them of whom ye 34
hope to receive, what thanks have ye ? And sin-
ners lend to sinners, that they may receive as much
in return.

But love your enemies, and do good, and lend, 35

V. 28. or, for them that falsely accuse you

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- ✓ hoping for nothing in return ; and your reward shall be great, and ye shall be sons of the Highest ;
- 36 for he is kind to the unthankful and evil. Be ye therefore merciful, as your Father also is merciful.
- 37 And judge not, and ye shall not be judged ; condemn not, and ye shall not be condemned ; acquit and ye shall be acquitted.
- 38 Give, and it shall be given to you ; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with the same measure with which ye mete it shall be measured to you again.
- 39 And he spake also a parable to them : Can the blind lead the blind ? Shall they not both fall into
- 40 the ditch ? A disciple is not above the teacher : but every one shall be perfected as his teacher.
- 41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in
- 42 thine own eye ? How canst thou say to thy brother : Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye ? Hypocrite ! cast out first the beam out of thine eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.
- 43 For there is no good tree that bears corrupt
- 44 fruit, nor corrupt tree that bears good fruit. For every tree is known by its own fruit. For from thorns they do not gather figs, nor from a bramble

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bush do they harvest grapes. The good man out 45
of the good treasure of his heart brings forth that
which is good ; and the evil, out of the evil, brings
forth that which is evil ; for out of the abundance
of the heart his mouth speaks.

And why call ye me, Lord, Lord, and do not the 46
things which I say ? Whosoever comes to me, and 47
hears my sayings, and doeth them, I will show you
to whom he is like. He is like a man building a 48
house, who digged deep, and laid a foundation on the
rock. And when a flood arose, the stream burst
upon that house, and could not shake it ; because it
was well builded. But he that hears, and doeth 49
not, is like a man that built a house upon the earth
without a foundation ; on which the stream burst,
and immediately it fell ; and the ruin of that house
was great.

VII. WHEN he had ended all his sayings in the 1
hearing of the people, he entered into Capernaum.
And a certain centurion's servant, who was dear to 2
him, was sick and about to die. And having heard 3
concerning Jesus, he sent to him elders of the Jews,
asking him that he would come and heal his ser-
vant. And they, coming to Jesus, besought him 4
earnestly, saying : He is worthy that thou shouldst
do this for him ; for he loves our nation, and him- 5
self built our synagogue.

V. 49. *Gr.* it fell together.

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- 6 And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying to him : Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof. Wherefore neither thought I myself worthy to come to thee; but say with a word,
- 8 and my servant will be healed. For I am a man placed under authority, having soldiers under me, and I say to this one, Go, and he goeth, and to another, Come, and he cometh; and to my servant,
- 9 Do this, and he doeth it. And Jesus hearing these things, marveled at him; and turning said to the multitude that followed him, I say to you, I have not found so great faith, even in Israel.
- 10 And they that were sent, returning to the house, found the servant whole that had been sick.
- 11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples
- 12 went with him, and a great multitude. And when he came near to the gate of the city, behold, a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude of the city
- 13 was with her. And seeing her, the Lord had compassion on her, and said to her, Weep not. And he came and touched the bier; and they that bare it stood still. And he said: Young man, I say to
- 15 thee, arise. And the dead sat up, and began to
- 16 speak. And he gave him to his mother. And fear seized on all; and they glorified God, saying: A

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great prophet has arisen among us; and, God has visited his people. And this report went forth in 17 all Judea concerning him, and in all the country around.

And the disciples of John reported to him concerning all these things. And John calling to 18 him two of his disciples sent them to Jesus, saying: Art thou he that cometh, or look we for another? And coming to him, the men said: John 20 the Immerser has sent us to thee, saying, Art thou he that cometh, or look we for another? And in 21 that very hour he cured many, of diseases and plagues, and evil spirits; and on many blind he bestowed sight. And answering he said to them: Go, 22 and report to John what ye have seen and heard: that the blind receive sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good tidings preached to them. And happy is he, whoever shall not be offended at 23 me.

And when the messengers of John had departed, 24 he began to say to the multitudes concerning John: What went ye out into the wilderness to behold? A reed shaken by the wind?

But what went ye out to see? A man clothed 25 in soft raiment? Behold, they who are gorgeously appareled, and live delicately, are in kings' palaces.

But what went ye out to see? A prophet? Yea, 26 I say to you, and much more than a prophet. This 27

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is he, of whom it is written, Behold, I send forth my messenger before thy face, who shall prepare thy way before thee. For I say to you, among those born of women, no one is a greater prophet than John ; but he that is least in the kingdom of God is greater than he.

29 And all the people, hearing it, and the publicans, justified God, having been immersed with John's immersion. But the Pharisees and the lawyers rejected the counsel of God towards themselves, not having been immersed by him.

31 To what then shall I liken the men of this generation ? And to what are they like ? They are like to children sitting in the market, and calling to one another, saying : We piped to you, and ye danced not ; we sang the lament to you, and ye wept not. For John the Immerser has come, neither eating bread nor drinking wine ; and ye say, He has a devil. The Son of man has come eating and drinking ; and ye say, Behold a glutton, and a wine-drinker, a friend of publicans and sinners. But wisdom is justified on the part of all her children.

36 And one of the Pharisees asked him to eat with him. And entering into the house of the Pharisee, he reclined at table. And, behold, a woman who was a sinner in the city, learning that he is reclining at table in the house of the Pharisee, brought an alabaster box of ointment ; and standing he

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hind at his feet weeping, began to wet his feet with tears, and wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

And seeing it, the Pharisee who had bidden him 39 spake within himself, saying : This man, if he were a prophet, would know who and what sort of woman this is that touches him ; for she is a sinner. And Jesus answering said to him : Simon, I have 40 somewhat to say to thee. And he says : Teacher, say on. A certain money-lender had two debtors. 41 The one owed five hundred denáries, and the other fifty. And they having nothing to pay, he forgave 42 them both. Which of them therefore, tell me, will love him most ? Simon answered and said, I sup- 43 pose he to whom he forgave most. And he said to him, Thou hast rightly judged. And turning to the 44 woman, he said to Simon : Seest thou this woman ? I entered into thy house, thou gavest me no water for my feet ; but she has wet my feet with tears, and wiped them with her hair. Thou 45 gavest me no kiss ; but she, from the time I came in, has not ceased to kiss my feet. My head 46 with oil thou didst not anoint ; but she has anointed my feet with ointment. Wherefore I say to thee : 47 Her many sins are forgiven ; for she loved much. But to whom little is forgiven, the same loves little.

V. 41. Denáry, about 7½d. sterling, or 15 cents.

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48 And he said to her, Thy sins are forgiven. And
49 they that reclined with him began to say within
themselves, Who is this that also forgives sins?
50 And he said to the woman : Thy faith has saved thee ;
go in peace.

1 VIII. And it came to pass afterward, that he
journeyed through every city and village, preaching,
and publishing the good news of the kingdom of
2 God ; and the twelve with him, and certain women,
who had been healed of evil spirits and infirmities,
Mary called the Magdalene, from whom had gone
3 out seven devils, and Joanna wife of Chuza Her-
od's steward, and Susanna, and many others, who
ministered to them of their substance.

4 And a great multitude coming together, of those
also who came to him out of every city, he spake by
5 a parable : The sower went forth to sow his seed.
And as he sowed, one fell by the way side ; and it
was trodden down, and the fowls of the air devoured
6 it. And another fell upon the rock ; and when it
had sprung up, it withered away, because it had no
7 moisture. And another fell among the thorns ; and
8 the thorns sprang up with it, and choked it. And
another fell into the good ground, and sprang up,
and bare fruit a hundredfold.

And when he had said these things, he cried : He
that hath ears to hear, let him hear.

9 And his disciples asked him, what this para-

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ble was? And he said: To you it is given to 10
know the mysteries of the kingdom of God; but
to the rest in parables, that seeing they may not see,
and hearing they may not understand.

Now the parable is this: The seed is the word of 11
God. Those by the way side are they that hear; 12
after that comes the Devil, and takes away the word
from their heart, that they may not believe and be
saved. Those on the rock are they who, when they 13
hear, with joy receive the word; and these have no
root, who for a while believe, and in time of tempta-
tion fall away. And that which fell among the thorns, 14
these are they who have heard, and going forth are
choked with the cares and riches and pleasures of
life, and bring no fruit to perfection. But that in 15
the good ground, these are they who, in an honest
and good heart, having heard hold fast the word,
and bring forth fruit with patience.

No one, when he has lighted a lamp, covers it 16
with a vessel, or puts it under a bed; but puts it on
a lightstand, that they who enter in may behold the
light. For nothing is secret, that shall not be made 17
manifest, nor hidden, that shall not be known and
come abroad. Take heed therefore how ye hear. 18
For whosoever hath, to him shall be given; and
whosoever hath not, even what he seems to have
shall be taken from him.

And his mother and his brothers came to him; 19
and they could not come near him on account of the

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- 20 multitude. And it was told him, saying: Thy mother and thy brothers stand without, desiring to see thee. And he answered and said to them: My mother and my brothers are these, who hear and do the word of God.
- 22 And it came to pass on a certain day, that he went into a ship with his disciples. And he said to them, Let us go over to the other side of the lake.
- 23 And they launched forth. And as they sailed, he fell asleep. And there came down a storm of wind on the lake; and they began to be filled, and were
- 24 in jeopardy. And they came to him, and awoke him, saying: Master, Master, we perish. And he, rising, rebuked the wind and the raging of the water; and they ceased, and there was a calm. And he said to them, Where is your faith? And they, fearing, wondered; saying one to another: Who then is this, that he commands even the winds and the water, and they obey him!
- 26 And they sailed to the country of the Gerasenes,
- 27 which is over against Galilee. And when he went forth upon the land, there met him a certain man out of the city, who had devils a long time, and wore no clothing, and abode not in a house, but in the
- 28 tombs. And seeing Jesus, he cried out, and fell down before him, and with a loud voice said: What have I to do with thee, Jesus, Son of the most high
- 29 God? I beseech thee, do not torment me. For he commanded the unclean spirit to come out from the

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man. For of a long time it had seized him, and he was bound, being secured with chains and fetters; and bursting the bands, he was driven by the devil into the deserts.

And Jesus asked him, saying, What is thy name? 30
And he said, Legion; because many devils had entered into him. And he besought him that he 31
would not command them to go away into the deep.
And there was there a herd of many swine feeding 32
in the mountain; and they besought him that he
would permit them to enter into them. And he
permitted them. And going out of the man, the 33
devils entered into the swine; and the herd rushed
down the steep into the lake, and were choked.
And seeing what was done the herdsmen fled, and 34
reported it in the city and in the country. And 35
they went out to see what was done; and they came
to Jesus, and found the man sitting, from whom the
devils had gone out, clothed and in his right mind,
at the feet of Jesus; and they were afraid. They 36
also who saw it reported to them how he that was
possessed by devils was healed. And the whole mul- 37
titude of the surrounding country of the Gerasenes
besought him to depart from them; for they were
seized with great fear.

And he, entering into the ship, returned. And 38
the man, out of whom the devils had gone, besought
him that he might be with him. But he sent him
away, saying: Return to thy house, and relate how 39

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great things God has done for thee. And he departed, and published through the whole city how great things Jesus had done for him.

40 And it came to pass, when Jesus returned, that the multitude received him; for they were all
41 waiting for him. And, behold, there came a man whose name was Jairus, and he was a ruler of the synagogue; and falling at the feet of Jesus, he be-
42 sought him that he would come into his house; for he had an only daughter, about twelve years of age, and she was dying. And as he went the multitude thronged him.

43 And a woman having a flow of blood twelve years, who had spent all her living on physicians,
44 and could not be healed by any one, came up behind, and touched the fringe of his garment; and
45 immediately her flow of blood ceased. And Jesus said, Who is it that touched me? And when all denied it, Peter and those with him said: Master, the multitudes throng thee and press thee, and sayest
46 thou, Who is it that touched me? And Jesus said, Some one touched me; for I perceived that power has gone out from me.

47 And the woman, seeing that she was not concealed, came trembling, and falling down before him, declared before all the people for what cause she touched him, and how she was healed immediately.
48 And he said to her: Daughter, thy faith has made thee whole; go in peace.

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While he was yet speaking, there comes one from 49
the ruler of the synagogue's house, saying to him :
Thy daughter is dead ; trouble not the Teacher.
But Jesus hearing it, answered him : Fear not ; 50
only believe, and she shall be restored.

And entering into the house, he suffered no one 51
to go in with him, save Peter and James and John,
and the father of the maiden, and the mother. And 52
all were weeping and bewailing her. And he said,
Weep not ; she is not dead, but sleepeth. And they 53
laughed him to scorn, knowing that she was dead.
And he, taking hold of her by the hand, called, say- 54
ing : Maiden, arise. And her spirit returned, and 55
she immediately arose ; and he commanded that food
should be given her. And her parents were aston- 56
ished. But he charged them to tell no one what
was done.

IX. AND having called the twelve together, he 1
gave them power and authority over all devils, and
to cure diseases. And he sent them to preach the 2
kingdom of God, and to heal the sick. And he 3
said to them : Take nothing for the journey, neither
staff, nor bag, nor bread, nor money, nor have two
coats apiece. And into whatever house ye enter, 4
there abide, and thence depart. And whoever will 5
not receive you, when ye go out from that city,
shake off even the dust from your feet for a testi-
mony against them.

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- 6 And going forth, they went through the villages, publishing the good news, and healing every where.
- 7 And Herod the tetrarch heard of all the things that were done. And he was perplexed, because it was said by some, that John had risen from the
- 8 dead; and by some, that Elijah had appeared; and by others, that one of the old prophets had risen
- 9 again. And Herod said: John have I beheaded; but who is this, of whom I hear such things? And he desired to see him.
- 10 And the apostles, returning, related to him all that they had done. And taking them with him,
- 11 he retired privately to a city called Bethsaida. And the multitudes, when they knew it, followed him. And he received them, and spake to them concerning the kingdom of God, and healed them that had need of healing.
- 12 And the day began to decline. And the twelve came, and said to him: Dismiss the multitude, that they may go into the villages around, and the fields, and lodge, and find food; for here we are in a desert
- 13 place. And he said to them, Do ye give them to eat. And they said: We have not more than five loaves and two fishes; except we should go and buy
- 14 food for all this people. For they were about five thousand men. And he said to his disciples, Make
- 15 them lie down in companies of fifty. And they did
- 16 so, and made them all lie down. And taking the five loaves and the two fishes, he looked up to heaven

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and blessed them, and brake, and gave to the disciples to set before the multitude. And they ate, 17 and were all filled. And there were taken up of fragments that remained to them twelve baskets.

And it came to pass, as he was alone praying, that 18 his disciples were with him; and he asked them, saying: Who do the multitude say that I am? They answering said: John the Immerser; and 19 others, Elijah; and others, that one of the old prophets has risen again. And he said to them: But 20 who do ye say that I am? Peter answering said: The Christ of God. And strictly charging them, 21 he commanded them to say this to no one; saying: 22 The Son of man must suffer many things, and be rejected on the part of the elders and chief priests and scribes, and be slain, and rise on the third day.

And he said to all: If any one will come after 23 me, let him deny himself, and take up his cross daily, and follow me. For whoever will save his life 24 shall lose it; and whoever may lose his life for my sake, the same shall save it. For what is a man 25 profited, when he has gained the whole world, and lost or forfeited himself? For whoever is ashamed 26 of me and of my words, of him will the Son of man be ashamed, when he shall come in his glory, and in that of the Father and of the holy angels. And I 27 tell you of a truth, there are some of those standing here, who shall not taste of death, till they see the kingdom of God.

LUKE.

- 28 And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray.
- 29 And as he prayed, the appearance of his countenance became changed, and his raiment white and
- 30 glistening. And, behold, two men were talking
- 31 with him, who were Moses and Elijah; who appeared in glory, and spake of his departure which he should fulfill in Jerusalem.
- 32 But Peter and they that were with him were heavy with sleep; and awaking, they saw his glory,
- 33 and the two men that stood with him. And it came to pass, that as they were departing from him, Peter said to Jesus: 'Master, it is good for us to be here; and let us make three tents, one for thee, and one for Moses, and one for Elijah; not knowing what he
- 34 said. While he said this, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying: This is my chosen Son; hear ye him.
- 36 And when the voice had come, Jesus was found alone. And they kept silent, and told no one in those days any of the things which they had seen.
- 37 And it came to pass, that on the next day, when they had come down from the mountain, a great
- 38 multitude met him. And, behold, a man from the multitude cried, saying: Teacher, I beseech thee,
- 39 look upon my son; for he is my only child. And,

CHAPTER IX.

behold, a spirit takes him, and he suddenly cries out ;
and it tears him with foaming, and hardly departs
from him, bruising him. And I entreated thy dis- 40
ciples to cast him out ; and they could not.

And Jesus answering said : O faithless and per- 41
verse generation, how long shall I be with you, and
bear with you ? Bring hither thy son. And while 42
he was yet coming, the devil threw him down, and
tare him. And Jesus rebuked the unclean spirit,
and healed the child, and gave him back to his
father. And all were amazed at the mighty power 43
of God.

But while all were wondering at all things which
Jesus did, he said to his disciples : Do ye let these 44
words sink into your ears ; for the Son of man shall
be delivered into the hands of men. But they un- 45
derstood not this saying, and it was hidden from
them, that they perceived it not ; and they feared
to ask him concerning that saying.

And there arose in them the thought, which of 46
them was greatest. And Jesus, perceiving the 47
thought of their heart, took a child and set him by
him, and said to them : Whoever shall receive this 48
child in my name receives me ; and whoever shall
receive me, receives him that sent me ; for he that
is least among you all, the same is great.

And John answering said : Master, we saw one 49

V. 46. or, there arose a dispute among them

LUKE.

casting out devils in thy name ; and we forbade him,
50 because he follows not with us. And Jesus said to
him : Forbid him not ; for he that is not against us
is for us.

51 And it came to pass, when the days were being
completed that he should be received up, he stead-
52 fastly set his face to go to Jerusalem. And he sent
messengers before his face ; and they went and en-
tered into a village of the Samaritans, to make ready
53 for him. And they did not receive him, because his
54 face was directed toward Jerusalem. And his dis-
ciples, James and John, seeing it said : Lord, wilt
thou that we command fire to come down from
55 heaven, and consume them, as also Elijah did ? And
he turned, and rebuked them, and said : Ye know
56 not of what spirit ye are. And they went to an-
other village.

57 And as they were going in the way, a certain one
said to him, I will follow thee whithersoever thou
58 goest. And Jesus said to him : The foxes have
holes, and the birds of the air have nests ; but the
Son of man has not where he may lay his head.

59 And he said to another, Follow me. But he said :
Lord, permit me first to go and bury my father.
60 And he said to him : Let the dead bury their own
dead ; but do thou go and announce the kingdom
of God.

CHAPTER X.

And another also said : I will follow thee, Lord ; 61
but first permit me to bid farewell to those in my
house. And Jesus said to him : No one, having 62
put his hand to the plough, and looking back, is fit
for the kingdom of God.

X. AFTER these things the Lord appointed also 1
seventy others, and sent them two and two before
his face, into every city and place, whither he him-
self was about to come. And he said to them : The 2
harvest indeed is great, but the laborers are few.
Pray therefore the Lord of the harvest, that he will
send forth laborers into his harvest. Go your ways ; 3
behold, I send you forth as lambs among wolves.
Carry neither purse, nor bag, nor sandals ; and sa- 4
lute no one by the way. And into whatever house 5
ye enter, first say : Peace be to this house. And if 6
a son of peace be there, your peace shall rest upon
it ; and if not, it shall return to you. And in that 7
house remain, eating and drinking such things as
they give ; for the laborer is worthy of his hire. Go
not from house to house. And whatever city ye enter 8
and they receive you, eat what is set before you ; and 9
heal the sick that are therein, and say to them : The
kingdom of God has come nigh unto you. But 10
whatever city ye enter and they receive you not, go
out into the streets of the same, and say : Even the 11

V. 7, *or*, as they have

LUKE.

- dust of your city that cleaves to our feet, we wipe off to you ; yet know this, that the kingdom of
- 12 God has come nigh. I say to you, that it shall be more tolerable in that day for Sodom, than for that city.
- 13 Woe to thee, Chorazin ! Woe to thee, Bethsaida ! For if the miracles had been done in Tyre and Sidon, which have been done in you, they would long ago have repented, sitting in sackcloth and ashes.
- 14 But it shall be more tolerable for Tyre and Sidon
- 15 in the judgment, than for you. And thou, Capernaum, that art exalted to heaven, shalt be brought down to the underworld.
- 16 He that hears you, hears me ; and he that rejects you, rejects me ; and he that rejects me, rejects him that sent me.
- 17 And the seventy returned with joy, saying : Lord,
- 18 even the devils are subject to us in thy name. And he said to them : I beheld Satan fall as lightning
- 19 from heaven. Behold, I have given you power to tread on serpents and scorpions, and over all the power of the enemy ; and nothing shall hurt you.
- 20 But yet, rejoice not in this, that the spirits are subject to you ; but rejoice, that your names are written in heaven.
21. In that hour he rejoiced in spirit, and said : I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes ; yea, O,

CHAPTER X.

Father, that so it seemed good in thy sight. All 22 things are delivered to me by my Father; and no one knows who the Son is but the Father, and who the Father is but the Son, and he to whom the Son is pleased to reveal him.

And turning to the disciples, he said privately : 23 Happy are the eyes that behold what ye are beholding. For I say to you; that many prophets 24 and kings desired to see what ye are beholding, and saw not, and to hear what ye are hearing, and heard not.

And, behold, a certain lawyer stood up, tempting 25 him, saying : Teacher, what shall I do to inherit eternal life? He said to him, What is written in 26 the law? How readest thou? And he answering 27 said : Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said to him : Thou hast answer- 28 ed right. This do, and thou shalt live. But he, 29 desiring to justify himself, said to Jesus : Who then is my neighbor?

And Jesus answering said : A certain man was 30 going down from Jerusalem to Jericho, and fell among robbers, who stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance a certain priest was going down 31 that way; and seeing him, he passed by on the other

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32 side. And in like manner also a Levite, arriving at the place, came and saw, and passed by on the other side.

33 And a certain Samaritan, as he was journeying, came where he was, and seeing him had compassion;
34 and went to him, and bound up his wounds, pouring in oil and wine; and setting him on his own beast, he brought him to an inn, and
35 took care of him. And on the morrow when he departed, he took out two denaries and gave to the host, and said: Take care of him; and whatever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was
37 neighbor to him that fell among the robbers? And he said, He that had mercy on him. And Jesus said to him: Go, and do thou likewise.

38 Now it came to pass, as they were going, that he entered into a certain village; and a certain woman
39 named Martha received him into her house. And she had a sister called Mary, who also sat at the
40 feet of Jesus, and heard his word. But Martha was encumbered with much serving; and she came to him, and said: Lord, dost thou not care that my sister has left me to serve alone? Bid her therefore
41 that she help me. And Jesus answering said to her:

V. 35 Denary, 7½d. sterling, or fifteen cents (one third more than the daily pay of a Roman soldier).

CHAPTER XI.

Martha, Martha, thou art anxious and troubled about many things. But one thing is needful ; and 42
Mary has chosen the good part, which shall not be taken away from her.

XI. AND it came to pass, that as he was pray- 1
ing in a certain place, when he ceased, one of his
disciples said to him : Lord, teach us to pray, as
also John taught his disciples. And he said to 2
them, When ye pray, say : Father, hallowed be thy
name. Thy kingdom come. Give us day by day 3
our daily bread. And forgive us our sins ; for we 4
ourselves forgive every one indebted to us. And
lead us not into temptation.

And he said to them : Who of you shall have a 5
friend, and shall go to him at midnight, and say to
him, Friend, lend me three loaves ; for a friend of 6
mine is come to me from a journey, and I have
nothing to set before him ; and he from within shall 7
answer and say, Trouble me not ; the door is now
shut, and my children with me are in bed ; I can
not rise and give thee ? I say to you, though he 8
will not rise and give him because he is his friend,
yet because of his importunity he will rise and give
him as many as he needs. I also say to you : Ask, 9
and it shall be given you ; seek, and ye shall find ;
knock, and it shall be opened to you. For every 10

V. 3. *or, our needful bread*

LUKE.

one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened.

- 11 And what father is there among you, of whom if his son ask bread, he will give him a stone; or a
12 fish, will instead of a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion?
13 If ye then, being evil, know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?
14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb man spake ; and the multitudes wondered.
15 But some of them said : He casts out the devils
16 through Beelzebul the chief of the devils. And others, tempting, sought of him a sign from heaven.
17 But he, knowing their thoughts, said to them : Every kingdom divided against itself is brought to desolation, and a house divided against a house falls.
18 And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out the devils through Beelzebul.
19 And if I through Beelzebul cast out devils, through whom do your sons cast them out? Therefore they
20 shall be your judges? But if I with the finger of God cast out devils, then is the kingdom of God come near to you.
21 When a strong man armed keeps his palace, his

V. 17 or, and house falls upon house

CHAPTER. XI.

goods are in peace. But when a stronger than he 22
shall come upon him and overcome him, he takes
away his whole armor, wherein he trusted, and
divides his spoils.

He that is not with me is against me ; and he that 23
gathers not with me scatters abroad.

When the unclean spirit is gone out from the 24
man, he goes through dry places, seeking rest ; and
not finding it, he says, I will return into my house
whence I came out. And coming, he finds it swept 25
and set in order. Then goes he, and takes with him 26
seven other spirits more wicked than himself, and
they enter in and dwell there ; and the last state of
that man becomes worse than the first.

And it came to pass, as he was saying these 27
things, that a certain woman lifting up her voice
from the multitude, said to him : Happy the
womb that bare thee, and breasts which thou hast
sucked ! And he said : Yea, rather, Happy they 28
that hear the word of God, and keep it !

And the multitudes gathering more and more, 29
he began to say : This generation is an evil genera-
tion. It seeks a sign ; and no sign shall be given
it, but the sign of Jonah. For as Jonah became a 30
sign to the Ninevites, so shall also the Son of man
be to this generation.

A queen of the south shall rise up in the judg- 31
ment with the men of this generation, and shall con-
demn them ; because she came from the utmost parts

LUKE.

of the earth to hear the wisdom of Solomon ; and,
32 behold, a greater than Solomon is here. Men of
Nineveh shall rise in the judgment-with this gener-
ation, and shall condemn it ; because they repented
at the preaching of Jonah ; and behold, a greater
than Jonah is here.

33 No one, when he has lighted a lamp, puts it in a
secret place, or under the bushel, but on the light-
stand, that they who come in may see the light.

34 The lamp of the body is thine eye. When thine
eye is single, thy whole body also is light ; but when
35 it is evil, thy body also is dark. Take heed there-
36 fore, lest the light that is in thee is darkness. If
therefore thy whole body is light, having no part
dark, it shall be all light as when the lamp, with its
bright shining, gives thee light.

37 And as he was speaking, a Pharisee asked him
to dine with him ; and he went in, and reclined at
38 table. And seeing it the Pharisee marveled that
he had not first immersed himself before dinner.

39 And the Lord said to him : Now ye Pharisees
cleanse the outside of the cup and the platter ; but
your inward part is full of rapacity and wickedness.

40 Fools ! did not he, who made the outside, make the
41 inside also ? But give that which ye have in alms :
and, behold, all things are clean to you.

42 But woe to you, Pharisees ! because ye pay tithe

V. 35. *or, whether the light that is in thee is darkness*

V. 41. *or, give that which is within*

CHAPTER XI.

of mint and rue and every herb, and pass by judgment and the love of God. These ought ye to have done, and not to leave those undone.

Woe to you, Pharisees! because ye love the first 43 seat in the synagogues, and the greetings in the markets.

Woe to you! because ye are as tombs that appear not, and men walking over them know it not.

And a certain one of the lawyers answering says 45 to him: Teacher, in saying these things thou reproachest us also. And he said: Woe to you 46 lawyers also! because ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

Woe to you! because ye build the sepulchres of 47 the prophets, and your fathers killed them. So 48 then ye bear witness to and approve the deeds of your fathers; because they indeed killed them, and ye build their sepulchres. Therefore also said the 49 wisdom of God: I will send them prophets and apostles, and some of them they will slay and persecute; that the blood of all the prophets, which was 50 shed from the foundation of the world, may be required of this generation, from the blood of Abel 51 unto the blood of Zachariah, who perished between the altar and the temple. Verily I say to you, it shall be required of this generation.

V. 48. *In some ancient copies: and ye build!*

LUKE.

- 52 Woe to you lawyers ! because ye have taken away
the key of knowledge ; ye entered not in yourselves,
and them that were entering in ye hindered.
- 53 And as he said these things to them, the scribes
and the Pharisees began to urge him vehemently,
54 and to provoke him to speak of many things ; lying
in wait for him, seeking to catch something out of
his mouth, that they might accuse him.

- 1 XII. In the mean time, the multitude having
gathered together in tens of thousands, so that they
trode one upon another, he began first to say to his
disciples : Beware of the leaven of the Pharisees,
2 which is hypocrisy. For there is nothing covered,
that shall not be revealed, nor hidden, that shall not
3 be known. Wherefore, whatever ye have said in
the darkness shall be heard in the light ; and what
ye have spoken in the ear in closets shall be pro-
claimed on the housetops.
- 4 And I say to you, my friends, be not afraid of
them that kill the body, and after that have no
5 more that they can do. But I will warn you whom
ye shall fear ; fear him, who after he has killed has
power to cast into hell ; yea, I say to you, fear
him.
- 6 Are not five sparrows sold for two pence ? And
7 not one of them is forgotten before God. But even

V. 53. *Gr.* to answer off-hand concerning many things

CHAPTER XII.

the hairs of your head are all numbered. Fear not; ye are of more value than many sparrows.

And I say to you : Whosoever shall confess me 8
before men, him shall the Son of man also confess
before the angels of God ; but he that denied me 9
before men shall be denied before the angels of God.
And whoever shall speak a word against the Son 10
of man, it shall be forgiven him ; but to him that
blasphemes against the Holy Spirit, it shall not be
forgiven.

And when they bring you to the synagogues, and 11
magistrates, and authorities, take not thought how
or what ye shall answer, or what ye shall say. For 12
the Holy Spirit shall teach you in that very hour
what ye ought to say.

And a certain one of the multitude said to him : 13
Teacher, speak to my brother, that he divide the
inheritance with me. And he said to him : Man, 14
who made me a judge or a divider over you ? And 15
he said to them : Take heed, and beware of all
covetousness ; because a man's life consists not in
the abundance of his possessions.

And he spake a parable to them, saying : The 16
ground of a certain rich man brought forth plenti-
fully. And he thought within himself, saying : 17
What shall I do, because I have not where to
store my fruits ? And he said : This will I do ; I 18
will pull down my barns, and will build greater ;
and there will I store all my fruits and my goods.

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- 19 And I will say to my soul : Soul, thou hast many
goods laid up for many years ; take thine ease, eat,
20 drink, be merry. But God said to him, Fool ! this
night thy soul shall be required of thee ; and whose
shall those things be, which thou hast provided ?
21 So is he that lays up treasure for himself, and is
not rich toward God.
- 22 And he said to his disciples : Therefore I say to you,
take not thought for the life, what ye shall eat, nor
23 for the body, what ye shall put on. The life is more
24 than food, and the body than raiment. Consider
the ravens, that they sow not nor reap ; which have
neither storehouse nor barn ; and God feeds them.
- 25 How much better are ye than the fowls ? And
which of you by taking thought can add a cubit to
26 his stature ? If therefore ye can not do even that
which is least, why take ye thought for the rest ?
- 27 Consider the lilies, how they grow ; they toil not,
nor spin ; and I say to you, that even Solomon, in
all his glory, was not arrayed like one of these.
- 28 And if God so clothes the grass, which to-day is in
the field, and to-morrow is cast into the oven, how
29 much more you, O ye of little faith ? And ye, seek
not what ye shall eat, or what ye shall drink, and be
30 not of a doubtful mind. For all these things do the
nations of the world seek after ; and your Father
31 knows that ye have need of these. But seek his
kingdom, and these things shall be added to you.

CHAPTER XII.

Fear not, little flock ; for it is your Father's good 32
pleasure to give you the kingdom. Sell that ye have, 33
and give alms ; provide yourselves purses that wax
not old, a treasure unfailing in the heavens, where
a thief approaches not, nor moth corrupts. For 34
where your treasure is, there will your heart be also.

Let your loins be girded about, and your lamps 35
burning ; and ye like men waiting for their lord, 36
when he shall return from the wedding ; that, when
he comes and knocks, they may open to him imme-
diately. Happy those servants, whom their lord 37
when he comes shall find watching ! Verily I say
to you, that he will gird himself, and make them re-
cline at table, and will come forth and serve them.
And if he shall come in the second watch, or in the 38
third watch, and find it so, happy are those servants.
And this know, that if the master of the house had 39
known at what hour the thief is coming, he would
have watched, and not have suffered his house to be
broken through. Be ye also ready ; for at an hour 40
when ye think not the Son of man comes.

And Peter said to him : Lord, speakest thou this 41
parable to us, or also to all ? And the Lord said : 42
Who then is the faithful, the wise steward, whom
his lord will set over his household, to give the por-
tion of food in due season ? Happy that servant, 43
whom his lord when he comes shall find so doing !
Of a truth I say to you, that he will make him ruler 44
over all his goods.

LUKE.

- 45 But if that servant say in his heart, My lord delays his coming ; and shall begin to beat the men servants and maid-servants, and to eat and drink,
46 and to be drunken ; the lord of that servant will come in a day when he looks not for it, and in an hour when he is not aware, and will cut him asunder, and appoint his portion with the faithless.
- 47 And that servant, who knew his lord's will, and prepared not, nor did according to his will, shall be
48 beaten with many stripes. But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. For to whomsoever much is given, of him much will be required ; and to whom they have committed much, of him they will require the more.
- 49 I came to send fire upon the earth ; and what will
50 I, if it is already kindled ? But I have an immersion to undergo ; and how am I straitened till it be
51 accomplished ! Suppose ye that I came to give peace in the earth ? I tell you, nay ; but only di-
52 vision. For from this time forth, five in one house shall be divided, three against two, and two against
53 three. They shall be divided, father against son, and son against father ; mother against the daughter, and daughter against the mother ; mother-in-law against her daughter-in-law, and daughter-in-law against the mother-in-law.

V. 49. *or*, and how I would it were already kindled !

CHAPTER XIII.

And he said also to the multitudes : When ye see 54
the cloud rising from the west, straightway ye say,
A shower is coming ; and so it comes to pass. And 55
when ye see a south wind blowing, ye say, There
will be heat ; and it comes to pass. Hypocrites ! 56
Ye know how to judge of the face of the earth and
the sky ; but how is it that ye know not how to
judge of this time ? And why even of yourselves do 57
ye not judge what is right ? For when thou art 58
going with thine adversary to the magistrate, on the
way give diligence that thou mayest be delivered
from him ; lest he drag thee to the judge, and the
judge deliver thee to the exactor, and the exactor
cast thee into prison. I say to thee, thou shalt not 59
depart thence, till thou hast paid the very last mite.

XIII. THERE were present at that season some 1
that brought him word concerning the Galileans,
whose blood Pilate had mingled with their sacrifices.
And answering he said to them : Suppose ye that 2
these Galileans were sinners above all the Galileans,
because they have suffered such things ? I tell you, 3
nay ; but, except ye repent, ye shall all in like man-
ner perish. Or those eighteen, on whom the tower 4
in Siloam fell, and slew them, suppose ye that they
were sinners above all the men that dwell in Jeru-
salem ? I tell you, nay ; but, except ye repent, ye 5
shall all in like manner perish.

He spake also this parable : A certain man had 6

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- a fig tree planted in his vineyard ; and he came seeking
7 ing fruit thereon, and found none. And he said to the vine-dresser : Behold, three years I come seeking fruit on this fig tree, and find none. Cut it down ;
8 why does it also encumber the ground ? And he answering says to him : Lord, let it alone this year also, till I shall dig about it, and cast in manure.
9 And if it bear fruit, [well] ; and if not, hereafter thou shalt cut it down.
- 10 And he was teaching in one of the synagogues on
11 the sabbath. And, behold, there was a woman who had a spirit of infirmity eighteen years, and was bowed together, and wholly unable to raise herself
12 up. And Jesus seeing her, called her to him, and said to her : Woman, thou art loosed from thine in-
13 firmity. And he laid his hands on her ; and immediately she was made straight, and glorified God.
14 And the ruler of the synagogue answering (being indignant because Jesus healed on the sabbath,) said to the multitude : There are six days in which it is proper to work ; in them therefore come and be
15 healed, and not on the sabbath. And the Lord answered him, and said : Hypocrites ! does not each of you on the sabbath loose his ox or ass from the
16 manger, and lead him away to water him ? And ought not this woman, being daughter of Abraham, whom Satan has bound, lo, eighteen years, to

V. 7. or, impoverish the ground

CHAPTER XIII.

be loosed from this bond on the sabbath? And as 17
hesaid these things, all his adversaries were ashamed ;
and all the multitude rejoiced for all the glorious
things that were done by him.

He said therefore : To what is the kingdom of 18
God like? And to what shall I liken it? It is 19
like a grain of mustard, which a man took, and cast
into his garden ; and it grew, and became a great
tree, and the fowls of the air lodged in its branches.

And again he said : To what shall I liken 20
the kingdom of God? It is like leaven, which a 21
woman took and hid in three measures of meal, till
the whole was leavened.

And he went through cities and villages, teach- 22
ing, and journeying toward Jerusalem.

And a certain one said to him : Lord, are there 23
few that are saved? And he said to them : Strive 24
to enter in through the strait gate ; for many, I say
to you, will seek to enter in, and shall not be able.
When once the master of the house has risen and 25
shut the door, and ye begin to stand without, and
to knock at the door, saying, Lord, open to us, and he
answering shall say to you, I know you not whence
ye are ; then shall ye begin to say, We have eaten 26
and drunk in thy presence, and thou hast taught in
our streets. And he shall say, I tell you, I know 27
not whence ye are ; depart from me, all workers of
unrighteousness. There shall be weeping and gnash- 28
ing of teeth, when ye shall see Abraham, and Isaac,

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- and Jacob, and all the prophets, in the kingdom of
29 God, and yourselves thrust out. And they shall
come from east and west, and from north and south,
and shall recline at table in the kingdom of God
30 And, behold, there are last who shall be first, and
there are first who shall be last.
- 31 On that day there came certain Pharisees, saying
to him: Depart, and go hence ; for Herod intends to
32 kill thee. And he said to them : Go, tell that fox,
Behold, I cast out devils and perform cures to-day
and to-morrow, and the third day I am perfected.
33 But yet, I must go to-day, and to-morrow, and
the day following ; because it may not be that a
prophet perish out of Jerusalem.
- 34 Jerusalem ! Jerusalem ! that killeth the prophets,
and stoneth those sent to her ; how often would I
have gathered thy children together, as a hen her
35 brood under her wings, and ye would not ! Behold,
your house is left to you desolate. And I say to
you : Ye shall not see me, until the time come when
ye shall say, Blessed is he that comes in the name
of the Lord.

- 1 XIV. AND it came to pass, as he went into the
house of one of the chief of the Pharisees to eat
2 bread on the sabbath, that they watched him. And,
behold, there was a certain man before him who had
3 the dropsy. And Jesus answering spake to the law-
yers and Pharisees, saying : Is it lawful to heal on

CHAPTER XIV.

the sabbath, or not? And they were silent. And 4
taking hold of him, he healed him, and let him go.
And to them he said: Who is there of you, whose 5
ox or ass shall fall into a pit, and he will not straight-
way draw him up on the sabbath day? And they 6
could not answer him again to these things.

And he spake a parable to those who were bidden, 7
when he marked how they chose out the first places;
saying to them: When thou art bidden by any one 8
to a wedding, recline not in the first place at table,
lest one more honorable than thou may have been
bidden by him; and he that bade thee and him shall 9
come and say to thee, Give place to this man; and
then thou shalt begin with shame to take the lowest
place. But when thou art bidden, go and recline in 10
the lowest place; that when he that bade thee comes,
he may say to thee, Friend, go up higher. Then
shalt thou have honor in the presence of them that
recline at table with thee. For every one that ex- 11
alts himself shall be humbled; and he that humbles
himself shall be exalted.

And he said also to him that bade him: When 12
thou makest a dinner or a supper, call not thy friends,
nor thy brothers, nor thy kinsmen, nor rich neigh-
bors; lest they also bid thee again, and a recom-
pense be made thee. But when thou makest a feast, 13
call the poor, the maimed, the lame, the blind. And 14

V. 5. *In the oldest copies: whose son, or ox,*

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happy shalt thou be, because they can not recompense thee ; for thou shalt be recompensed at the resurrection of the righteous.

- 15 And a certain one of them that reclined at table with him, hearing these things, said to him : Happy is he, who shall eat bread in the kingdom of God !
- 16 And he said to him : A certain man made a great
- 17 supper, and bade many. And he sent his servant, at the hour of the supper, to say to them that were
- 18 bidden : Come, for all things are now ready. And they, all, with one mind, began to excuse themselves.
- The first said to him : I have bought a piece of ground, and I must needs go out and see it ; I pray
- 19 thee let me be excused. And another said : I have bought five yoke of oxen, and I am going to prove
- 20 them ; I pray thee let me be excused. And another said : I have married a wife ; and therefore I can not come.
- 21 And the servant came, and reported these things to his lord. Then the master of the house, being angry, said to his servant : Go out quickly into the streets and lanes of the city, and bring in hither the
- 22 poor, and maimed, and lame, and blind. And the servant said : Lord, it is done as thou hast com-
- 23 manded, and yet there is room. And the Lord said to the servant : Go out into the highways and

V. 18. *or, they all, at once began*

V. 23. *or, and constrain them*

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hedges, and compel them to come in, that my house may be filled. For I say to you, that none of those 24 men who were bidden shall taste of my supper.

And there went great multitudes with him. And 25 he turned and said to them : If any one comes to 26 me, and hates not his father, and mother, and wife, and children, and brothers, and sisters, and even his own life besides, he can not be my disciple. And 27 whoever does not bear his cross, and come after me, can not be my disciple. For who of you, intending 28 to build a tower, does not first sit down, and count the cost, whether he has sufficient to finish it? Lest 29 haply, when he has laid a foundation, and is not able to finish, all that behold begin to mock him, saying : This man began to build, and was 30 not able to finish. Or what king, going to make 31 war against another king, does not first sit down and consult, whether he is able with ten thousand to meet him that comes against him with twenty thousand? Else, while he is yet a great way off, 32 he sends an embassy, and desires conditions of peace.

So then, whoever of you forsakes not all that he 33 hath can not be my disciple. Salt therefore is 34 good ; but if even the salt has lost its savor, where-with shall it be seasoned? It is fit neither for the 35 land, nor for the dunghill ; they cast it out. He that hath ears to hear, let him hear.

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- 1 XV. AND there were drawing near to him all
2 the publicans and the sinners to hear him. And
the Pharisees and the scribes murmured, saying :
This man receives sinners, and eats with them.
- 3 And he spake this parable to them, saying : What
4 man of you, having a hundred sheep, if he lose one
of them, does not leave the ninety and nine in the
wilderness, and go after that which is lost, until he
5 finds it? And when he has found it, he lays it on
6 his shoulders, rejoicing. And coming home, he
calls together his friends and neighbours, saying to
them : Rejoice with me ; for I have found my sheep
7 which was lost. I say to you: So shall there be joy
in heaven over one sinner that repents, more than
over ninety and nine just persons who have no need
of repentance.
- 8 Or what woman having ten pieces of silver, if she
lose one piece, does not light a lamp, and sweep the
9 house, and seek carefully till she finds it? And
when she has found it, she calls her friends and
neighbors together, saying : Rejoice with me ; for
10 I have found the piece which I had lost. So, I say
to you, there is joy in the presence of the angels of
God over one sinner that repents.
- 11 And he said: A certain man had two sons.
12 And the younger of them said to his father:
Father, give me the portion of the property that
falls to me. And he divided to them his living.
- 13 And not many days after, the younger son gathered

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all together, and went abroad into a far country,
and there wasted his substance in riotous living.
And when he had spent all, there arose a grievous 14
famine in that country; and he began to be in want.
And he went and joined himself to one of the citi- 15
sens of that country; and he sent him into his fields
to feed swine. And he would fain have filled his 16
belly with the husks which the swine ate; and no
one gave to him. And coming to himself, he said: 17
How many hired servants of my father have bread
enough and to spare, and I perish here with hunger!
I will arise and go to my father, and will say to 18
him: Father, I have sinned against heaven, and be-
fore thee. I am no longer worthy to be called thy 19
son; make me as one of thy hired servants.

And he arose, and came to his father. But when 20
he was yet a great way off, his father saw him and
had compassion, and ran and fell on his neck, and
kissed him. And the son said to him: Father, I 21
have sinned against heaven, and before thee; I am
no longer worthy to be called thy son. But the 22
father said to his servants: Bring forth a robe, the
best, and put it on him; and put a ring on his hand,
and sandals on his feet; and bring the fatted calf, 23:
and kill it; and let us eat and be merry. Because 24
this my son was dead and is alive again, was lost
and is found. And they began to be merry.

Now his elder son was in the field. And as he 25.
came, and drew nigh to the house, he heard music

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26 and dancing. And calling to him one of the servants, he inquired what these things meant.
27 And he said to him : Thy brother is come ; and thy father has killed the fatted calf, because he has received him safe and sound. And he was angry, and would not go in ; and his father came out, and entertained him. And he answering said to his father :
28 Lo, so many years do I serve thee, and never transgressed thy command ; and to me thou never gavest a kid, that I might make merry with my friends.
29 But when this thy son came, who devoured thy living with harlots, thou didst kill for him the fatted
30 calf. And he said to him : Child, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad ; because this thy brother was dead and is alive again ; and was lost, and is found.

1 XVI. AND he said also to the disciples : There was a certain rich man, who had a steward ; and the same was accused to him as wasting his goods.
2 And having called him, he said to him : What is this that I hear of thee ? Give account of thy stewardship ; for thou canst be no longer steward. Then the steward said within himself : What shall I do ? for my master takes away from me the stewardship.
3 I am not able to dig ; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

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And having called to him each one of his master's 5
debtors, he said to the first, How much owest thou
to my master? And he said, A hundred measures 6
of oil. And he said to him : Take thy bill, and sit
down quickly, and write fifty. Then he said to 7
another, And how much owest thou? And he
said, A hundred measures of wheat. And he said
to him : Take thy bill, and write fourscore. And 8
the master commended the unjust steward, because
he had done wisely ; because the sons of this world
are in their generation wiser than the sons of light.
And I say to you : Make to yourselves friends of the 9
mammon of unrighteousness ; that, when it fails, they
may receive you into the everlasting habitations.
He that is faithful in that which is least is faithful 10
also in much ; and he that is unjust in the least is
unjust also in much. If therefore ye were not faith- 11
ful in the unrighteous mammon, who will entrust to
you the true riches? And if ye were not faithful 12
in that which is another's, who will give to you
your own? No servant can serve two masters ; for 13
either he will hate the one, and love the other, or
he will hold to one, and despise the other. Ye can
not serve God and Mammon.

And the Pharisees also, who were covetous, heard 14
all these things ; and they derided him. And he 15
said to them : Ye are they who justify themselves
before men ; but God knows your hearts ; for that

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which is highly esteemed among men is abomination before God.

- 16 The law and the prophets were until John ; from that time the good news of the kingdom of God is
17 published, and every man presses into it. And it is easier that heaven and earth should pass away, than that one tittle of the law should fail.
- 18 Every one who puts away his wife, and marries another, commits adultery ; and he who marries her when put away from a husband commits adultery.
- 19 There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every
20 day. And there was a certain beggar named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table. Moreover the dogs came and
22 licked his sores. And it came to pass, that the beggar died ; and he was borne away by the angels into Abraham's bosom. The rich man also died, and
23 was buried ; and in the underworld, lifting up his eyes, being in torments, he sees Abraham afar off, and
24 Lazarus in his bosom. And he cried and said : Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this
25 flame. But Abraham said : Child, remember that in thy lifetime thou receivest thy good things, and Lazarus in like manner his evil things ; but now here, he is comforted and thou art tormented.

CHAPTER XVII.

And besides all this, between us and you a great 26
gulf is fixed ; that they who would pass from hence
to you may not be able, nor those from thence pass
over to us. Then he said : I pray thee therefore, 27
father, that thou wouldst send him to my father's
house. For I have five brothers ; that he may tes- 28
tify to them, that they may not also come into this
place of torment. Abraham says to him : They 29
have Moses and the prophets ; let them hear them.
And he said : Nay, father Abraham ; but if one 30
should go to them from the dead, they will repent.
And he said to him : If they hear not Moses and the 31
prophets, neither will they be persuaded, though one
should rise from the dead.

XVII. AND he said to his disciples : It is im- 1
possible that causes of offense should not come ; but
woe to him through whom they come ! It were 2
better for him that a millstone were placed about
his neck, and he were thrown into the sea, than that
he should cause one of these little ones to offend.

Take heed to yourselves. If thy brother sin, re- 3
buke him ; and if he repent, forgive him. And if 4
he sin against thee seven times in the day, and seven
times turn to thee saying, I repent, thou shalt for-
give him.

And the apostles said to the Lord, Increase our 5
faith. And the Lord said : If ye had faith as a 6
grain of mustard, ye would say to this sycamine

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tree, Be thou plucked up by the root, and planted in the sea ; and it would have obeyed you.

- 7 And who of you, having a servant ploughing or feeding cattle, will say to him immediately, when he has come in from the field, Come and recline at
8 table ; and will not rather say to him, Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken, and afterward thou
9 shalt eat and drink ? Does he thank that servant, because he did the things that were commanded ?
10 I think not. So also ye, when ye shall have done all the things that were commanded you, say, We are unprofitable servants ; we have done that which was our duty to do.
- 11 And it came to pass, as he was going to Jerusalem, that he went through the midst of Samaria and
12 Galilee. And as he was entering into a certain village, there met him ten leproous men, who stood afar
13 off. And they lifted up their voice, saying : Jesus,
14 Master, have mercy on us. And, seeing, he said to them : Go, show yourselves to the priests. And it came to pass that, as they went, they were cleansed.
15 And one of them, seeing that he was healed, turned
16 back, with a loud voice glorifying God, and fell down on his face at his feet, giving thanks to him ;
17 and he was a Samaritan. And Jesus answering said : Were not the ten cleansed ? And where are
18 the nine ? Were none found returning to give glory

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to God, except this stranger? And he said to him : 19
Arise, and go; thy faith has made thee whole.

And being asked by the Pharisees, when the king- 20
dom of God should come, he answered them and
said : The kingdom of God comes not with obser-
vation ; nor shall they say, Lo here ! or, Lo there ! 21
for, behold, the kingdom of God is within you.

And he said to the disciples, Days will come, when 22
ye shall desire to see one of the days of the Son of
man, and ye shall not see it. And they will say to 23
you, See here ; or, See there ; go not away, and fol-
low not. For as the lightning, that lightens out of 24
the one part under heaven, shines unto the other
part under heaven, so shall the Son of man be in
his day. But first he must suffer many things, and 25
be rejected on the part of this generation.

And as it was in the days of Noah, so shall it be 26
also in the days of the Son of man. They ate, they 27
drank, they married, they were given in marriage,
until the day that Noah entered into the ark, and
the flood came and destroyed all. In like manner 28
also as it was in the days of Lot ; they ate, they
drank, they bought, they sold, they planted, they
builded ; but the same day that Lot went out from 29
Sodom, it rained fire and brimstone from heaven,
and destroyed all. After the same manner shall it 30
be in the day when the Son of man is revealed.

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31 In that day, he who shall be on the housetop, and his goods in the house, let him not come down to take them away ; and he that is in the field, let him
32 likewise not turn back. Remember Lot's wife.
33 Whoever shall seek to save his life shall lose it ; and whoever may lose his life shall preserve it.

34 I say to you, in that night there shall be two men in one bed ; one shall be taken, and the other shall
35 be left. Two women shall be grinding together ;
37 one shall be taken, and the other left. And they answering say to him, Where, Lord ? And he said to them, Where the body is, there also will the eagles be gathered together.

1 XVIII. AND he spake also a parable to them, to the end that they ought always to pray, and not to
2 faint ; saying : There was in a certain city a certain judge, who feared not God, nor regarded man.
3 And there was a widow in that city ; and she came
4 to him, saying, Avenge me of mine adversary. And he would not for a while ; but afterward he said within himself : Though I fear not God, nor regard
5 man, yet because this widow troubles me, I will avenge her, lest continually coming she weary me.
6 And the Lord said, Hear what the unjust judge
7 says. And shall not God avenge his chosen, who cry to him day and night, though he is long suffer-

V. 36 belongs in Matt. 24 : 40 ; it is omitted here in the oldest copies.

CHAPTER XVIII.

ing in respect to them? I say to you, that he will 8
avenge them speedily. But yet, when the Son of
man comes, will he find faith on the earth?

And he spake this parable to some who trusted 9
in themselves that they were righteous, and despised
others. Two men went up into the temple to pray; 10
one a Pharisee, and the other a publican. The 11
Pharisee stood and prayed thus with himself: God,
I thank thee, that I am not as other men, extortion-
ers, unjust, adulterers, or even as this publican. I 12
fast twice in the week, I give tithes of all that I
possess. And the publican, standing afar off, would 13
not even lift up his eyes to heaven, but smote upon
his breast, saying: God be merciful to me, the sin-
ner. I say to you, this man went down to his house 14
justified rather than the other. For every one that
exalts himself shall be humbled; and he that hum-
bles himself shall be exalted.

And they brought to him also infants, that he might 15
touch them; and the disciples seeing it rebuked them.
But Jesus calling them to him, said: Suffer the 16
little children to come to me, and forbid them not;
for to such belongs the kingdom of God. Verily I 17
say to you, whoever shall not receive the kingdom
of God as a little child shall not enter therein;

And a certain ruler asked him, saying: Good 18
Teacher, what shall I do to inherit eternal life?

Y. 12. or, of all that I gain

LUKE.

- 19 And Jesus said to him : Why dost thou call me
20 good ? None is good save one, God. Thou knowest
the commandments : Do not commit adultery, Do
not kill ; Do not steal, Do not bear false witness,
21 Honor thy father and thy mother. And he said,
22 All these have I kept from my youth. And Jesus
hearing it said to him : Yet lackest thou one thing ;
sell all that thou hast, and distribute to the poor,
and thou shalt have treasure in heaven ; and come,
23 follow me. And when he heard this, he became
24 very sorrowful ; for he was exceedingly rich. And
Jesus seeing him become very sorrowful, said : How
hardly shall they that have riches enter into the
25 kingdom of God ! For it is easier for a camel to
go through a needle's eye, than for a rich man to
26 enter into the kingdom of God. And they that
27 heard it said : And who can be saved ? And he
said : The things that are impossible with men are
possible with God.
- 28 And Peter said : Lo, we have left all, and follow-
29 ed thee. And he said to them : Verily I say to
you, there is no one that has left house, or parents,
or brothers, or wife, or children, for the sake of the
30 kingdom of God, who shall not receive manifold
more in this present time, and in the world to come
life everlasting.
- 31 And taking with him the twelve, he said to them :
Behold, we are going up to Jerusalem, and all the
things written by the prophets for the Son of man

CHAPTER XIX.

shall be accomplished. For he shall be delivered 32
to the Gentiles, and shall be mocked, and insulted,
and spit upon ; and they shall scourge him, and put 33
him to death ; and on the third day he shall rise
again. And they understood none of these things ; 34
and this saying was hidden from them, and they
knew not the things that were said.

And it came to pass, that as he came near to 35
Jericho, a certain blind man was sitting by the
way side begging. And hearing a multitude pass- 36
ing by, he asked what this was. And they told 37
him, that Jesus of Nazareth is passing by. And 38
he called aloud, saying : Jesus, Son of David, have
mercy on me. And they who went before rebuked 39
him, that he should hold his peace. But he cried
much the more, Son of David, have mercy on me.
And Jesus stood still, and commanded him to be 40
brought to him. And when he was come near, he
asked him, saying : What wilt thou that I shall do 41
to thee ? And he said : Lord, that I may receive
sight. And Jesus said to him : Receive sight ; thy 42
faith has made thee whole. And immediately he 43
received sight, and followed him, glorifying God.
And all the people, seeing it, gave praise to God.

XIX. AND having entered in, he was passing 1
through Jericho. And behold, there was a man named 2
Zaccheus, and he was a chief publican ; and this man
was rich. And he sought to see Jesus, who he was ; 3

- and he could not on account of the multitude, be-
 4 cause he was small in stature. And running be-
 fore, he climbed up into a sycamore tree to see him ;
 5 because by that way he was to pass through. And
 Jesus, when he came to the place, looked up and saw
 him, and said to him : Zaccheus, make haste and
 come down ; for to-day I must abide at thy house.
 6 And he made haste, and came down, and received
 7 him joyfully. And seeing it, they all murmured,
 saying that he had gone in to be a guest with a
 sinner.
- 8 And Zaccheus stood up, and said to the Lord :
 Behold, Lord, the half of my goods I give to the
 poor ; and whatever I have taken from any one by
 9 false accusation, I restore fourfold. And Jesus said
 to him : This day is salvation come to this house,
 10 inasmuch as he also is a son of Abraham. For
 the Son of man came to seek and to save that which
 was lost.
- 11 And as they heard these things, he added and
 spake a parable, because he was nigh to Jerusalem,
 and because they thought that the kingdom of God
 12 would immediately appear. He said therefore : A
 certain nobleman went into a far country to receive
 13 for himself a kingdom, and to return. And having
 called his ten servants, he gave them ten pounds,
 and said to them, Traffic till I come.
- 14 But his citizens hated him, and sent an embassy

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after him, saying, We will not have this man to reign over us.

And it came to pass, when he had returned, having received the kingdom, that he commanded these servants to be called to him, to whom he had given the money, that he might know what each had gained by trading. Then came the first, saying : Lord, thy pound has gained ten pounds. And he said to him : Well done, good servant ; because thou wast faithful in a very little, have thou authority over ten cities.

And the second came, saying : Lord, thy pound has made five pounds. And he said also to this man : And be thou over five cities. And another came, saying : Lord, behold thy pound, which I have kept laid up in a napkin. For I feared thee, because thou art an austere man ; thou takest up what thou layedst not down, and reapest what thou didst not sow. And he says to him : Out of thy mouth will I judge thee, wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping what I did not sow ? Why then didst thou not put my money into the bank ? and I, at my coming, should have required it with interest. And he said to those standing by : Take from him the pound, and give it to him that has ten pounds. And they said to him : Lord, he has ten pounds. For I say to you, that to every one

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that hath shall be given ; and from him that hath not, even what he hath shall be taken away.

27 But those my enemies, who would not that I should reign over them, bring hither, and slay them before me.

28 And when he had spoken these things, he went
29 before, going up to Jerusalem. And it came to pass, as he drew near to Bethphage and Bethany, at the mount called Olivet, that he sent two of his disciples, saying : Go into the opposite village, in which as ye are entering ye shall find a colt tied, whereon
30 no man ever sat ; loose and bring him. And if any one ask you, why do ye loose him ? thus shall ye say
31 to him, Because the Lord has need of him. And they that were sent forth departed, and found even
32 as he had said to them. And as they were loosing the colt, its owners said to them, Why loose ye the
33 colt ? And they said, The Lord has need of him.
34 And they brought him to Jesus ; and having cast their garments upon the colt, they set Jesus thereon.
35 And as he went, they spread their garments in the
36 way. And as he was drawing near, just at the descent of the mount of the Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice for all the miracles which they had
37 seen ; saying : Blessed be the King that comes in the name of the Lord ! Peace in heaven, and glory in the highest !

38 And some of the Pharisees from the multitude

CHAPTER XX.

said to him : Teacher, rebuke thy disciples. And 40
he answered and said to them : I tell you that if these
shall hold their peace, the stones will cry out.

And when he was come near, as he saw the city, 41
he wept over it, saying : If even thou hadst known, 42
at least in this thy day, the things that belong to
thy peace ! But now they are hidden from thine
eyes. For days shall come upon thee, that thine 43
enemies will cast up a mound about thee, and com-
pass thee round, and shut thee in on every side, and 44
will level thee with the ground, and thy children
within thee, and will not leave in thee one stone up-
on another ; because thou knewest not the time of
thy visitation.

And entering into the temple, he began to cast 45
out those that sold ; saying to them : It is written, 46
And my house shall be a house of prayer ; but ye
have made it a den of robbers.

And he was teaching daily in the temple ; and the 47
chief priests and the scribes and the chief of the
people were seeking to destroy him, and could not 48
find what they might do ; for all the people were
very attentive to hear him.

XX. And it came to pass, that on one of the 1
days, as he taught the people in the temple, and
published the good news, the chief priests and the
scribes came to him with the elders, and spake to 2

V. 48. *Gr. hung, listening, upon him.*

LUKE.

- him, saying : Tell us, by what authority doest thou these things ? Or who is he that gave thee this authority ? And he answering said to them : I also will ask you one thing ; and tell it me. John's immersion, was it from heaven ; or from men ? And they reasoned with themselves, saying : If we say, From heaven, he will say, Why then did ye not believe him ? But if we say, From men, all the people will stone us ; for they are persuaded that John was a prophet. And they answered, that they knew not whence it was. And Jesus said to them : Neither do I tell you by what authority I do these things.
- 9 And he began to speak to the people this parable : A man planted a vineyard, and let it out to husbandmen, and went abroad for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard ; but the husbandmen beat him, and sent him away empty. And again he sent another servant ; and him also, having beaten and treated him shamefully, they sent away empty. And again he sent a third ; and they wounded him also, and cast him out.
- 13 And the lord of the vineyard said : What shall I do ? I will send my beloved son ; perhaps, seeing him, they will reverence him. But when the husbandmen saw him, they reasoned among themselves, saying : This is the heir ; come, let us kill him, that

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the inheritance may become ours. So they cast him 15 out of the vineyard, and killed him. What therefore will the lord of the vineyard do to them? He 16 will come and destroy these husbandmen, and will give the vineyard to others. And when they heard it, they said, God forbid! And he, looking on them, 1 said: What then is this that is written, The stone which the builders disallowed, the same is become the head of the corner? Every one that falls upon 18 that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

And the scribes and the chief priests sought to 19 lay hands on him in that hour; and they feared the people; for they knew that he spake this parable against them.

And watching him, they sent forth spies, feigning 20 themselves to be just men, that they might take hold of his words, in order to deliver him up to the power, and to the authority of the governor. And they 21 asked him, saying: Teacher, we know that thou sayest and teachest rightly, and regardest not the person of any, but teachest the way of God truly. Is it lawful that we should give tribute to Cæsar, 22 or not? And perceiving their craftiness, he said to 23 them, Show me a denáry. Whose image and inscription has it? They answered and said, Cæsar's.

V. 20. *or, And having kept watch,*

V. 24. Denáry, a Roman coin.

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25 And he said to them : Render therefore to Caesar the things that are Caesar's, and to God the things
26 that are God's. And they could not take hold of his words before the people ; and they marvelled at his answer, and held their peace.

27 Then came to him some of the Sadducees, who deny that there is a resurrection ; and they asked
28 him, saying : Teacher, Moses wrote to us, If a man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed to his brother.

29 There were therefore seven brothers ; and the first
30 took a wife, and died without children ; and the
31 second and the third took her ; and in like manner
32 also the seven left no children, and died. At last
33 the woman also died. In the resurrection, therefore, of which of them is she wife ? For the seven had her for a wife.

34 And Jesus answering said to them : The sons of
35 this world marry, and are given in marriage. But they who are accounted worthy to obtain that world, and the resurrection from the dead, neither marry,
36 nor are given in marriage ; for neither can they die any more ; for they are equal to the angels, and are sons of God, being sons of the resurrection.

37 Now that the dead are raised, even Moses showed, at The Bush, when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Ja-

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cob. For he is not a God of the dead, but of the 38
living ; for all live to him.

And some of the scribes answering said : Teacher, 39
thou saidst well ; for they no longer dared to ask 40
him any question.

And he said to them : How say they that the 41
Christ is son of David ? And David himself says 42
in the book of Psalms : The LORD said to my Lord,
sit thou on my right hand, till I make thine enemies 43
thy footstool. David therefore calls him Lord, and 44
how is he his son ?

And in the hearing of all the multitude, he said 45
to his disciples : Beware of the scribes, who desire 46
to go about in long robes, and love greetings in the
markets, and the first seats in the synagogues, and
the first places at feasts ; who devour widows' houses, 47
and for a pretence make long prayers. These shall
receive greater condemnation.

XXI. AND looking up, he saw the rich men cast- 1
ing their gifts into the treasury. And he saw also 2
a certain poor widow casting in thither two mites.
And he said : Of a truth I say to you, that this poor 3
widow cast in more than all. For all these, out of 4
their abundance, cast into the offerings ; but she,
out of her want, cast in all the living that she had.

And as some were saying of the temple, that it 5
has been adorned with beautiful stones and offerings,

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- 6 he said : As for these things which ye behold, days
will come in which there shall not be left one stone
7 upon another, that shall not be thrown down. And
they asked him, saying : Teacher, when therefore
will these things be, and what will be the sign when
these things are about to come to pass ?
- 8 And he said : Take heed that ye be not led astray.
For many shall come in my name, saying : I am he,
9 and the time is at hand. Go not after them. And
when ye shall hear of wars and commotions, be not
terrified ; for these things must first come to pass ;
but the end is not immediately.
- 10 Then said he to them : Nation shall rise against
11 nation, and kingdom against kingdom ; and there
shall be great earthquakes, and in divers places fam-
ines and pestilences ; and there shall be great por-
12 tents and signs from heaven. And before all these,
they shall lay their hands on you, and persecute you,
delivering you up into synagogues and prisons, be-
ing brought before kings and rulers for my name's
13 sake. And it shall turn out to you for a testimony.
- 14 Settle it therefore in your hearts, not to meditate
15 before what ye shall answer. For I will give you a
mouth and wisdom, which all your adversaries shall
16 not be able to gainsay or withstand. And ye shall
be delivered up both by parents, and brothers, and
kindred, and friends ; and some of you shall they
17 cause to be put to death. And ye shall be hated by
18 all for my name's sake. And there shall not a hair

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of your head perish. In your patience possess your 19.
souls.

And when ye shall see Jerusalem encompassed 20
by armies, then know that its desolation is at hand.
Then let those in Judea flee into the mountains; and 21
let those in the midst of it depart out; and let those
in the fields not enter into it. Because these are 22
the days of vengeance, that all the things which are
written may be fulfilled.

Woe to them that are with child, and to them 23
that give suck, in those days! For there shall be
great distress upon the land, and wrath to this
people. And they shall fall by the edge of the 24
sword, and shall be led away captive into all the na-
tions; and Jerusalem shall be trodden down by the
Gentiles, until the times of the Gentiles shall be
fulfilled.

And there shall be signs in the sun, and moon, and 25
stars; and on the earth distress of nations, in perplexi-
ty for the roaring of the sea and waves; men's hearts 26
failing them for fear, and for looking for those things
that are coming on the world; for the powers of
heaven shall be shaken. And then shall they see 27
the Son of man coming in a cloud, with power and
great glory. And when these things begin to come 28
to pass, then look up, and lift up your heads; for
your redemption is drawing nigh.

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29 And he spake to them a parable : Behold the fig
30 tree, and all the trees. When they already shoot
forth, seeing it ye know of yourselves that the sum-
31 mer is already near. So also ye, when ye see these
things coming to pass, know that the kingdom of
32 God is near. Verily I say to you, this generation
shall not pass away, till all shall have come to pass.
33 Heaven and earth shall pass away ; but my words
shall not pass away.

34 And take heed to yourselves, lest at any time your
hearts be overcharged with surfeiting, and drunken-
ness, and cares of this life, and that day come upon
35 you unawares. For as a snare shall it come on all
36 that dwell on the face of the whole earth. And
watch, in every time praying that ye may be ac-
counted worthy to escape all these things that shall
come to pass, and to stand before the Son of man.

37 And in the daytime he was teaching in the temple ;
and at night he went out, and abode in the mount
38 that is called Olivet. And all the people came
early in the morning to him in the temple, to hear
him.

1 XXII. Now the feast of unleavened bread was
2 drawing near, which is called the Passover ; and
the chief priests and the scribes were seeking how
they might kill him ; for they feared the people.

3 And Satan entered into Judas called Iscariot,
4 being of the number of the twelve. And he went

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away, and consulted with the chief priests and captains, how he might deliver him up to them. And 5 they were glad, and covenanted to give him money. And he promised, and sought opportunity to deliver 6 him up to them in the absence of the multitude.

And the day of unleavened bread came, when 7 the passover must be killed. And he sent away 8 Peter and John, saying: Go, and prepare us the passover, that we may eat it. And they said to 9 him, Where wilt thou that we prepare? And he 10 said to them: Behold, when ye have entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house where he enters in. And ye shall say to the master of 11 the house: The Teacher says to thee, Where is the guestchamber, where I may eat the passover with my disciples? And he will show you a large up- 12 per room furnished; there make ready. And they 13 went away, and found as he had said to them. And they made ready the passover.

And when the hour came, he reclined at table, 14 and the apostles with him. And he said to them: 15 I have earnestly desired to eat this passover with you before I suffer. For I say to you, I shall eat 16 of it no more, until it be fulfilled in the kingdom of God. And having received a cup, he gave thanks 17 and said: Take this, and divide it among yourselves. For I say to you, I will not drink of the fruit of 18 the vine, until the kingdom of God shall come.

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19 And having taken bread, he gave thanks, and brake it, and gave to them, saying : This is my body which is given for you ; this do in remembrance of me. And the cup in like manner after supper, saying : This cup is the new covenant in my blood, which is shed for you.

21 But, behold, the hand of him that betrays me is with me on the table. For the son of man indeed goes, as it was determined ; but woe to that man by whom he is betrayed ! And they began to inquire among themselves, who then it might be that should do this thing ?

24 And there arose also a contention among them, which of them should be accounted the greatest. 25 And he said to them : The kings of the Gentiles exercise lordship over them ; and they that exercise authority over them are called benefactors. But ye are not so ; but let the greatest among you become as the younger, and he that is chief as he that serves. For which is greater, he that reclines at table, or he that serves ? Is not he that reclines at table ? But I am in the midst of you as he that serves. Ye are they who have continued with me in my temptations ; and I appoint to you a kingdom, as my Father appointed to me, that ye may eat and drink at my table in my kingdom ; and ye shall sit on thrones judging the twelve tribes of Israel.

31 And the Lord said : Simon, Simon, behold, Satan

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has desired you, to sift you as the wheat. But I 33
have prayed for thee, that thy faith fail not ; and thou,
when thou hast turned, strengthen thy brethren.

And he said to him : Lord, I am ready to go with 33
thee, both to prison and to death. And he said : 34
I say to thee, Peter, the cock shall not crow this
day, till thou shalt thrice deny that thou knowest me.

And he said to them : When I sent you without 35
purse, and bag, and sandals, lacked ye anything ?
And they said, Nothing. Therefore said he to 36
them : but now, he that has a purse let him take it,
and likewise a bag ; and he that has none, let him
sell his garment and buy a sword. For I say to you, 37
that yet this which is written must be accomplished
in me, And he was reckoned among transgressors ;
for the things concerning me have an end.

And they said : Lord, behold, here are two swords. 38
And he said to them, It is enough !

And going out, he went as he was wont to the 39
mount of the Olives ; and his disciples also followed
him. And when he was at the place, he said to 40
them : Pray that ye enter not into temptation. And 41
he withdrew from them about a stone's throw ; and
kneeling down, he prayed, saying : Father, if thou 42
art willing to remove this cup from me ! Yet, not
my will but thine be done.

And there appeared to him an angel from heaven, 43

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- 44 strengthening him. And being in an agony he
prayed more earnestly; and his sweat became as it
were great drops of blood falling down to the
45 ground. And rising up from prayer, and coming
to the disciples, he found them sleeping for sorrow.
46 And he said to them: Why sleep ye? Arise and
pray, that ye enter not into temptation.
- 47 While he was yet speaking, behold a multitude,
and he that was called Judas, one of the twelve,
went before them and drew near to Jesus to kiss
48 him. But Jesus said to him: Judas, betrayest thou
49 the Son of man with a kiss? And they who were
about him, seeing what would follow, said to him:
50 Lord, shall we smite with the sword? And a cer-
tain one of them smote the servant of the high
51 priest, and took off his right ear. And Jesus an-
swered and said, Suffer thus far. And he touched
his ear, and healed him.
- 52 And Jesus said to the chief priests and cap-
tains of the temple and elders, who were come to
him: Have ye come out as against a robber, with
53 swords and staves? When I was daily with you
in the temple, ye stretched not forth your hands
against me. But this is your hour and the power
of darkness.
- 54 And they took him, and led him away, and
brought him into the house of the high priest. And
Peter followed afar off.
- 55 And when they had kindled a fire in the midst of

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the court, and had sat down together, Peter sat down among them. And a certain maid seeing 56 him as he sat by the fire, and looking intently upon him, said : This man also was with him. And he 57 denied him, saying : Woman, I know him not.

And after a little while another seeing him said : 58 Thou also art of them. And Peter said : Man, I am not.

And about the space of one hour after, another 59 confidently affirmed, saying : Of a truth this one also was with him ; for he is a Galilean. And 60 Peter said : Man, I know not what thou sayest. And immediately, while he was yet speaking, the cock crowed.

And the Lord turning looked upon Peter. And 61 Peter remembered the word of the Lord, how he said to him : Before the cock crow this day, thou shalt deny me thrice. And Peter went out, and 62 wept bitterly.

And the men that held Jesus mocked him, beat- 63 ing him ; and having blindfolded him they asked him, 64 saying : Prophecy, who is it that smote thee ? And 65 many other things said they, reviling him.

And when it was day, the elders of the people, 66 and the chief priests and scribes, came together ; and they brought him up into their council, saying : If 67 thou art the Christ, tell us. And he said to them :

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68 If I tell you, ye will not believe. And if I ask, ye
69 will not answer. But henceforth shall the Son of
man sit on the right hand of the power of God.
70 And they all said : Art thou then the Son of God ?
71 And he said to them, Ye say it ; for I am. And
they said, Why need we any further witness. For
we ourselves have heard it from his own mouth.

1 XXIII. And the whole multitude of them arose,
2 and led him unto Pilate. And they began to ac-
cuse him, saying : We found this man perverting
our nation, and forbidding to give tribute to Cæsar,
3 saying that he himself is Christ, a king. And
Pilate asked him, saying, Art thou the King of the
Jews ? And he answering said to him, Thou say-
4 est it. And Pilate said to the chief priests and the
5 multitudes, I find no fault in this man. And they
were the more violent, saying : He stirs up the
people, teaching throughout all Judea, beginning
from Galilee, unto this place.

6 When Pilate heard of Galilee, he asked if the man
7 is a Galilean. And learning that he belonged to
Herod's jurisdiction, he sent him up to Herod, who
also was himself in Jerusalem at that time.

8 And Herod, when he saw Jesus, rejoiced greatly ;
for he had desired for a long time to see him, be-
cause he had heard concerning him ; and he hoped
9 to see some sign wrought by him. And he ques-
tioned him in many words ; but he answered him

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nothing. And the chief priests and scribes stood, 10
vehemently accusing him. And Herod with his 11
men of war set him at nought, and mocked him, and
arraying him in a gorgeous robe sent him back to
Pilate. And Pilate and Herod on that day became 1^c
friends with each other; for before they were at
enmity between themselves.

And Pilate, having called together the chief 13
priests and the rulers and the people, said to them: 14
Ye brought to me this man, as one perverting
the people; and, behold, I, having examined him
before you, found no fault in this man, touching
those things whereof ye accuse him. No, nor yet 15
Herod; for I sent you up to him; and behold,
nothing worthy of death has been done by him. I 16
will therefore chastise, and release him. And they 18
cried out all at once, saying: Away with this man,
and release to us Barabbas! (Who for a certain se- 19
dition made in the city, and for murder, was cast into
prison).

Again, therefore, Pilate spake to them, desiring 20
to release Jesus. But they cried, saying: Crucify, 21
crucify him. And a third time he said to them, 22
What evil then has this man done? I have found
no cause of death in him. I will therefore chastise,
and release him. And they were urgent with loud 23
voices, requiring that he should be crucified. And

V. 17 is omitted in all the oldest and best copies.

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- their voices and those of the chief priests prevailed.
- 24 And Pilate gave sentence that it should be done as
25 they required. And he released him that for sedition and murder was cast into prison, whom they required ; and Jesus he delivered up to their will.
- 26 And as they led him away, they laid hold of one Simon a Cyrenian, coming from the country, and on him they laid the cross, that he might bear it
27 after Jesus. And there followed him a great company of the people, and of women who also bewailed
28 and lamented him. But Jesus turning to them said : Daughters of Jerusalem, weep not for me, but weep
29 for yourselves, and for your children. For, behold, days are coming in which they shall say : Happy the barren, and wombs that never bare, and breasts that
30 never gave suck. Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover
31 us. For if they do these things in the green tree, what shall be done in the dry ?
- 32 And there were also two others, malefactors, led
33 with him to be put to death. And when they had gone away to the place which is called Calvary, there they crucified him, and the malefactors, one on
34 the right hand, and the other on the left. And Jesus said : Father, forgive them ; for they know not what they do. And they divided his garments, casting lots.

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And the people stood beholding. And the rulers 33
also scoffed, saying : He saved others ; let him save
himself, if he is the Christ, the chosen of God. And 36
the soldiers also coming to him mocked him, offering
him vinegar ; and saying, If thou art the King of 37
the Jews, save thyself.

And there was an inscription written over him : 38
THIS IS THE KING OF THE JEWS.

And one of the malefactors who were hanged 39
railed at him, saying : If thou art the Christ, save
thyself and us. But the other answering rebuked 40
him, saying : Dost thou not even fear God, seeing thou
art in the same condemnation ? And we indeed 41
justly ; for we are receiving the due reward of our
deeds ; but this man has done nothing amiss. And 42
he said to Jesus : Remember me, when thou comest
in thy kingdom. And Jesus said to him : Verily 43
I say to thee, to-day shalt thou be with me in
paradise.

And it was about the sixth hour ; and darkness 44
came over the whole land until the ninth hour. And
the sun was darkened ; and the veil of the temple 45
was rent in the midst. And Jesus, crying with a 46
loud voice, said : Father, into thy hands I commit
my spirit. And having said this, he expired.

And the centurion, seeing what was done, glori- 47
fied God, saying : Verily, this man was righteous !
And all the multitudes who had come together to 48
that sight, having beheld the things that were

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49 done, smote their breasts and returned. And all his acquaintance were standing afar off, and women who had followed him from Galilee, beholding these things.

50 And, behold, a man named Joseph, a counselor,
51 a good and just man, (he had not consented to their counsel and deed), from Arimathea a city of the Jews, who was waiting for the kingdom of God ;
52 this man went to Pilate, and asked for the body of
53 Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in
54 the rock, where no one was yet laid. And it was the day of preparation, and the sabbath drew on.
55 And the women also, who had come with him out of Galilee, followed after, and viewed the sepulchre,
56 and how his body was laid. And returning, they prepared spices and ointments ; and on the sabbath they rested according to the commandment.

1 XXIV. Now on the first day of the week, very early in the morning, they came to the sepulchre,
2 bringing the spices which they had prepared. And they found the stone rolled away from the sepulchre.
3 And entering in, they found not the body of the
4 Lord Jesus. And it came to pass, that as they were much perplexed concerning this, behold, two
5 men stood by them in shining garments. And they being afraid and bowing their faces to the earth, they said to them : Why seek ye the living among

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the dead? He is not here, but is risen. Remember 6
how he spake to you when he was yet in Galilee,
saying: The Son of man must be delivered into the 7
hands of sinful men, and be crucified, and on the
third day rise again. And they remembered his 8
words.

And returning from the sepulchre, they reported 9
all these things to the eleven, and to all the rest.
And it was Mary the Magdalene, and Joanna, and 10
Mary the mother of James, and the other women
with them, who said these things to the apostles.
And their words seemed to them as idle talk, and 11
they believed them not.

But Peter rose up, and ran to the sepulchre; and 12
stooping down, he beholds the linen cloths lying by
themselves; and he departed to his home, wondering
at that which was come to pass.

And, behold, two of them were going on that 13
same day to a village called Emmaus, distant sixty
furlongs from Jerusalem. And they were convers- 14
ing together concerning all these things that had
taken place. And it came to pass, that while they 15
were conversing and reasoning, Jesus himself drew
near, and went with them. But their eyes were 16
holden that they should not know him.

And he said to them: What communications are 17
these, that ye have one with another, as ye walk,
and are sad? And one, whose name was Cleopas, 18
answering said to him: Dost thou alone sojourn in

LUKE.

- Jerusalem and not know the things that have come
19 to pass there in these days? And he said to them,
What things? And they said to him: The things
concerning Jesus of Nazareth, who was a prophet
mighty in deed and word before God and all the
20 people; and how the chief priests and our rulers
delivered him up to be condemned to death, and
21 crucified him. But we were hoping that it was he
who was to redeem Israel. But indeed, beside all
this, to day is the third day since these things were
22 done. Yea, and certain women also of our company
made us astonished, who were early at the sepulchre;
23 and not finding his body, came saying, that they
had also seen a vision of angels, who say that he is
24 alive. And some of those who were with us went
away to the sepulchre, and found it even so as the
women had said; but him they saw not.
25 Then he said to them: O foolish, and slow of
heart to believe all that the prophets have spoken!
26 Was it not necessary, that the Christ should suffer
27 these things, and enter into his glory? And begin-
ning from Moses, and all the prophets, he explained
to them in all the Scriptures the things concerning
himself.
28 And they drew near to the village, whither they
were going; and he made as though he would go
29 further. But they constrained him, saying: Abide
with us; for it is toward evening, and the day is
far spent. And he went in to abide with them.

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And it came to pass, that as he was reclining at 30
table with them, he took bread, and blessed it, and
breaking, gave to them. And their eyes were 31
opened, and they knew him; and he vanished out of
their sight. And they said one to another: Did not 32
our heart burn within us, while he talked to us in
the way, and while he opened to us the Scriptures?

And rising up in the same hour, they returned to 33
Jerusalem, and found the eleven and those who were
with them gathered together; saying: The Lord 34
is risen indeed, and has appeared to Simon. And 35
they related what things were done in the way, and
how he was known by them in the breaking of
bread.

And while they were speaking these things, he 36
himself stood in the midst of them, and says to
them: Peace be to you. But they were terrified 37
and affrighted, and supposed that they beheld a
spirit. And he said to them: Why are ye troubled? 38
And wherefore do thoughts arise in your hearts?
See my hands and my feet, that it is I myself. 39
Handle me, and see; for a spirit has not flesh and
bones, as ye see me have. And having said this, 40
he showed them his hands and his feet. And while 41
they yet believed not for joy, and wondered, he said
to them, Have ye here anything to eat? And 42
they gave him a piece of a broiled fish, and of a
honeycomb. And he took, and ate it before them. 43

And he said to them: These are my words which 44

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- I spake to you, while I was yet with you, that all things must be fulfilled, which are written in the law of Moses, and the prophets, and psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures.
- And he said to them : Thus it is written, that the Christ should suffer, and should rise from the dead on the third day ; and that repentance and remission of sins should be preached in his name among all the nations, beginning at Jerusalem. Ye are witnesses of these things.
- And, behold, I send forth the promise of my Father upon you. But do ye tarry in the city, until ye are endued with power from on high.
- And he led them out as far as to Bethany ; and lifting up his hands, he blessed them. And it came to pass, while he blessed them, that he parted from them, and was borne up into heaven. And they, having worshiped him, returned to Jerusalem with great joy ; and were continually in the temple, praising and blessing God.

THE GOSPEL

ACCORDING TO

J O H N.

CHAPTER I.

IN the beginning was the Word, and the Word 1
was with God, and the Word was God. The same 2
was in the beginning with God. All things were 3
made by him; and without him was nothing made
that has been made. In him was life; and the life 4
was the light of men. And the light shines in the 5
darkness; and the darkness comprehended it not.

There was a man sent from God, whose name 6
was John. The same came for a witness, to bear 7
witness of the light, that through him all might be-
lieve. He was not the light; but [came] to bear wit- 8
ness of the light. There was the true light, which 9
lights every man that comes into the world. He was 10
in the world, and the world was made by him, and the
world knew him not. He came to his own, and his 11
own received him not. But as many as received 12
him, to them gave he power to become children of.

V. 3. *or, were made through him*

JOHN.

- 13 God, to them that believe on his name ; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God:
- 14 And the Word became flesh, and dwelt among us ; and we beheld his glory, a glory as of the only begotten from the Father, full of grace and truth.
- 15 John bare witness of him ; and cried, saying : This was he of whom I said, He that comes after me is preferred before me, because he was before me. Because out of his fullness we all received, and grace for grace. For the law was given through Moses ; grace and truth came through Jesus Christ. No one has seen God at any time ; the only begotten Son, who is in the bosom of the Father, he declared him.
- 19 And this is the witness of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou ? And he confessed, and denied not ; and he confessed, I am not the Christ. And they asked him, What then ? Art thou Elijah ? And he says, I am not. Art thou the Prophet ? And he answered, No. They said therefore to him : Who art thou ? that we may give an answer to them that sent us. What sayest thou of thyself ? He said : I am the voice of one crying in the wilderness,

V. 14. *Gr.* tabernacled among us

V. 15. *Gr.* is become before me ; because he was prior to me.

CHAPTER 1.

Make straight the way of the Lord, as said Isaiah the prophet.

And they that were sent were of the Pharisees. 24 And they asked him, and said to him : Why then 25 dost thou immerse, if thou art not the Christ, nor Elijah, nor the Prophet? John answered them, 26 saying : I immerse in water. There stands one in the midst of you, whom ye know not ; he that 27 comes after me, the latchet of whose sandal I am not worthy to unloose.

These things took place in Bethany beyond the 28 Jordan, where John was immersing.

On the morrow, he sees Jesus coming to him, and 29 says : Behold the Lamb of God, that takes away the sin of the world ! This is he of whom I said : After 30 me comes a man who is preferred before me ; because he was before me. And I knew him not ; but 31 that he might be made manifest to Israel, for this I came immersing in water.

And John bare witness, saying : I have seen the 32 Spirit descending as a dove out of heaven, and it abode upon him. And I knew him not ; but he that 33 sent me to immerse in water, the same said to me : Upon whom thou shalt see the Spirit descending, and abiding on him, the same is he that immerses in the Holy Spirit. And I have seen, and have borne 34 witness, that this is the Son of God.

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- 35 Again, on the morrow, John was standing and
36 two of his disciples ; and looking upon Jesus as he
37 walked, he says : Behold the Lamb of God ! And
the two disciples heard him speak, and they followed
38 Jesus. And Jesus turning, and beholding them following, says to them : What seek ye ? They said to him : Rabbi, (which interpreted means, Teacher)
39 where dost thou abide ? He says to them : Come, and ye shall see. They came and saw where he abode ; and they abode with him that day. It was about the tenth hour.
- 40 Andrew, the brother of Simon Peter, was one of the two who heard it from John, and followed him.
41 He first finds his brother Simon, and says to him : We have found the Messiah, which is interpreted,
42 Christ. And he brought him to Jesus. Jesus, beholding him, said : Thou art Simon the son of Jonah ; thou shalt be called Cephas, which is interpreted, Peter [Rock].
- 43 On the morrow he would go forth into Galilee. And he finds Philip ; and Jesus says to him : Follow me. Now Philip was from Bethsaida, of the
44 city of Andrew and Peter. Philip finds Nathanael, and says to him : We have found him of whom Moses, in the law, and the prophets wrote, Jesus the
45 son of Joseph, who is from Nazareth. And Nathanael said to him, Can any good thing come out of Nazareth ? Philip says to him, Come and see.
47 Jesus saw Nathanael coming to him, and says of

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him : Behold an Israelite indeed, in whom is no guile ! Nathanael says to him, Whence knowest 48 thou me ? Jesus answered and said to him : Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered : Rabbi, thou 49 art the Son of God, thou art the King of Israel. Jesus answered and said to him : Because I said to 50 thee, I saw thee under the fig tree, believest thou ? Thou shalt see greater things than these. And he 51 says to him : Verily, verily, I say to you, henceforth ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man.

II. And on the third day there was a marriage 1 in Cana of Galilee ; and the mother of Jesus was there. And Jesus also was bidden, and his disci- 2 ples, to the marriage. And wine having failed, the 3 mother of Jesus says to him, They have no wine. Jesus says to her : Woman, what have I to do with 4 thee ? My hour is not yet come. His mother says 5 to the servants : Whatever he says to you, do it. Now there were set there six waterpots of stone, 6 after the Jewish custom of purifying, containing two or three firkins apiece. Jesus says to them : 7 Fill the waterpots with water. And they filled them up to the brim. And he says to them : Draw 8

V. 51. *Some ancient copies omit, henceforth.*

V. 6. Firkin : *holding nine gallons.*

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- out now, and bear to the ruler of the feast. And
9 they bare it. When the ruler of the feast tasted
the water that was made wine (and he knew not
whence it was, but the servants who had drawn the
water knew,) the ruler of the feast called the bride-
10 groom, and says to him : Every man sets forth the
good wine first ; and when they have drunk freely,
then that which is worse. Thou hast kept the good
11 wine until now. This beginning of the signs Jesus
wrought in Cana of Galilee, and manifested his
glory ; and his disciples believed on him.
12 After this he went down to Capernaum, he, and
his mother, and his brothers, and his disciples ; and
they abode there not many days.
13 And the passover of the Jews was at hand ; and
14 Jesus went up to Jerusalem. And he found in the
temple those that sold oxen and sheep and doves,
15 and the money-changers sitting. And having made
a scourge of small cords, he drove all out of the
temple, both the sheep and the oxen ; and poured
out the changers' money, and overthrew the tables ;
16 and to them that sold doves he said : Take these
things hence ; make not my Father's house a house
17 of merchandise. And his disciples remembered that
it is written : Zeal for thy house consumes me.
18 The Jews therefore answered and said to him :
What sign dost thou show to us, seeing that thou
19 doest these things? Jesus answered and said to
them : Destroy this temple, and in three days I will

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raise it up. Therefore said the Jews : Forty and 20
six years was this temple in building, and wilt thou
raise it up in three days? But he spake of the 21
temple of his body. When therefore he was risen 22
from the dead, his disciples remembered that he said
this ; and they believed the Scripture, and the word
which Jesus spake.

Now when he was in Jerusalem at the passover, 23
on the feast-day, many believed on his name, behold-
ing his signs which he wrought. But Jesus did not 24
trust himself to them, because he knew all men,
and had no need that any one should testify of 25
man ; for he himself knew what was in man.

III. THERE was a man of the Pharisees, named 1
Nicodemus, a ruler of the Jews. The same came 2
to him by night, and said to him : Rabbi, we know
that thou hast come a teacher from God ; for no
one can do these signs that thou doest, except God
be with him.

Jesus answered and said to him : Verily, verily, 3
I say to thee, except a man be born again, he can
not see the kingdom of God. Nicodemus says to 4
him : How can a man be born when he is old?
Can he enter the second time into his mother's
womb, and be born ?

Jesus answered : Verily, verily, I say to thee, except 5

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a man be born of water and the Spirit, he can not
6 enter into the kingdom of God. That which is
born of the flesh is flesh ; and that which is born of
7 the Spirit is spirit. Marvel not that I said to thee,
Ye must be born again.

8 The wind blows where it will, and thou hearest
the sound thereof, but knowest not whence it comes,
and whither it goes. So is every one that is born
of the Spirit.

9 Nicodemus answered and said to him : How can
10 these things be ? Jesus answered and said to him :
Art thou the teacher of Israel, and knowest not
11 these things ? Verily, verily, I say to thee, we
speak that which we know, and testify that which
we have seen ; and ye receive not our testimony.
12 If I have told you earthly things, and ye believe
not, how shall ye believe, if I tell you heavenly
13 things ? And no one has ascended up into heaven,
but he that came down out of heaven, the Son of
14 man who is in heaven. And as Moses lifted up the
serpent in the wilderness, so must the Son of man
15 be lifted up ; that whosoever believes on him may
16 have eternal life. For God so loved the world, that he
gave his only-begotten Son, that whosoever believes
on him should not perish, but may have everlasting
17 life. For God sent not his Son into the world to
judge the world ; but that the world through him
18 might be saved. He that believes on him is not
judged ; but he that believes not has already been

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judged, because he has not believed on the name of the only-begotten Son of God. And this is the 19 judgment, that light has come into the world, and men loved the darkness rather than the light; for their deeds were evil. For every one that doeth evil 20 hates the light, and comes not to the light, lest his deeds should be reproved. But he that doeth the 21 truth comes to the light, that his deeds may be made manifest, that they are wrought in God.

After these things came Jesus and his disciples 22 into the land of Judea; and there he tarried with them, and immersed. And John also was im- 23 mersing in Ænon near to Salim, because there was much water there; and they came, and were immersed: For John was not yet cast into prison. 24

There arose therefore a question, on the part of 25 John's disciples with a Jew, about purifying. And 26 they came to John and said to him: Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same immerses, and all come to him.

John answered and said: A man can receive noth- 27 ing, except it be given him from heaven. Ye your- 28 selves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that 29 has the bride is the bridegroom. But the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This my joy therefore is made full. He must increase, but 80

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31 I must decrease. He that comes from above is above all; he that is from the earth is of the earth, and speaks of the earth; he that comes from heaven is above all. And what he has seen and heard, that he testifies; and his testimony no one receives. He that has received his testimony has set his seal that God is true. For he whom God sent speaks the words of God; for he gives not the Spirit by measure. The Father loves the Son, and has given all things into his hand. He that believes on the Son has everlasting life; and he that believes not the Son shall not see life, but the wrath of God abides on him.

1 IV. WHEN therefore the Lord knew that the Pharisees had heard, that Jesus made and immersed more disciples than John (though Jesus himself immersed not, but his disciples;) he left Judea, and departed again into Galilee. And he must go through Samaria. He comes therefore to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with the journey, sat down thus on the well. It was about the sixth hour.

7 There comes a woman of Samaria to draw water.
8 Jesus says to her, Give me to drink. For his dis-

V. 34. *In some ancient copies: God gives not*

V. 5. Sychar: also called Shechem

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ciples had gone away into the city to buy food. The Samaritan woman therefore says to him : How 9 is it that thou, being a Jew, askest drink of me, being a Samaritan woman ? For the Jews have no dealings with the Samaritans. Jesus answered and 10 said to her : If thou knewest the gift of God, and who it is that says to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. The woman says to him : 11 Sir, thou hast nothing to draw with, and the well is deep. From whence then hast thou the living water ? Art thou greater than our father Jacob, 12 who gave us the well, and drank thereof himself, and his children, and his cattle ? Jesus answered 13 and said to her : Every one that drinks of this water shall thirst again. But whoever drinks of the 14 water that I shall give him shall never thirst ; but the water that I shall give him shall become in him a well of water, springing up into everlasting life. The woman says to him : Sir, give me this water, 15 that I may not thirst, nor come hither to draw.

Jesus says to her : Go, call thy husband, and 16 come hither. The woman answered and said : I 17 have no husband. Jesus says to her : Thou saidst well, I have no husband. For thou hast had five 18 husbands ; and he whom thou now hast is not thy husband. That thou hast spoken truly.

The woman says to him : Sir, I perceive that thou 19 art a prophet. Our fathers worshiped in this moun- 20

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- tain ; and ye say, that in Jerusalem is the place
21 where men ought to worship. Jesus says to her :
Woman, believe me, an hour is coming, when ye
shall neither in this mountain nor in Jerusalem wor-
22 ship the Father. Ye worship that which ye know
not ; we worship that which we know ; because salva-
23 tion is of the Jews. But an hour is coming, and
now is, when the true worshipers shall worship the
Father in spirit and in truth ; for such the Father
24 seeks to worship him. God is spirit ; and they that
worship him must worship in spirit and in truth.
25 The woman says to him : I know that Messiah
comes (who is called Christ) ; when he is come, he
26 will tell us all things. Jesus says to her : I that
speak to thee am he.
27 And upon this came his disciples ; and they mar-
veled that he talked with the woman. Yet no one
said, What seekest thou ? or, Why talkest thou with
her ?
28 The woman then left her waterpot, and went away
29 into the city, and says to the men : Come, see a man
who told me all things that ever I did. Is this the
30 Christ ? Then they went out of the city, and came
to him.
31 In the meanwhile the disciples prayed him, say-
32 ing : Master, eat. But he said to them, I have food
33 to eat that ye know not of. Therefore said the disci-

V. 27. or, was talking with a woman.

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ples one to another, Has any one brought him aught
to eat? Jesus says to them: My food is to do the 34
will of him that sent me, and to finish his work.
Do ye not say, there are yet four months, and then 35
comes the harvest? Behold, I say to you, lift up
your eyes and look on the fields, that they are already
white for harvest. And he that reaps receives wa- 36
ges, and gathers fruit unto life eternal; that both he
that sows and he that reaps may rejoice together.
And herein is the true saying, One sows and an- 37
other reaps. I sent you to reap that whereon ye 38
have not labored. Other men have labored, and ye
have entered into their labor.

And many of the Samaritans of that city believed 39
on him for the saying of the woman, who testified,
He told me all that ever I did. When therefore the 40
Samaritans came to him, they besought him to tarry
with them. And he tarried there two days. And 41
far more believed because of his word. And they 42
said to the woman: We no longer believe because of
thy saying; for we ourselves have heard, and know
that this is in truth the Savior of the world.

And after the two days he departed thence, and 43
went into Galilee. For Jesus himself testified, that 44
a prophet has no honor in his own country.

When therefore he came into Galilee, the Gali- 45
leans received him, having seen all that he did in
Jerusalem at the feast; for they also went to the feast.

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46 So he came again into Cana of Galilee, where he made the water wine.

And there was a certain nobleman, whose son was
47 sick, in Capernaum. He, having heard that Jesus was come out of Judea into Galilee, went to him, and besought him that he would come down and heal his son; for he was at the point of death.
48 Then said Jesus to him: Except ye see signs and
49 wonders, ye will not believe. The nobleman says to
50 him: Sir, come down ere my child die. Jesus says to him: Go thy way; thy son lives. And the man believed the word that Jesus spake to him, and he
51 went his way. And as he was now going down, his servants met him, and brought word saying, Thy
52 child lives. Then inquired he of them the hour when he began to amend. And they said to him, Yesterday at the seventh hour the fever left him. So the
53 father knew that it was in the same hour, in which Jesus said to him, Thy son lives. And he himself
54 believed, and his whole house. This second sign Jesus wrought, when he had come out of Judea into Galilee.

1 V. AFTER these things there was a feast of the
2 Jews; and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep-gate a pool, which is called in the Hebrew tongue Bethesda, having five
3 porches. In these lay a multitude of the infirm, of blind, lame, withered, [waiting for the moving of the

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water. For an angel went down at a certain sea- 4
son into the pool, and troubled the water. He there-
fore, who first went in after the troubling of the wa-
ter, was made whole of whatever disease he had.]
And a certain man was there, who had an infirmity 5
thirty and eight years. When Jesus saw him lying, 6
and knew that he had been now a long time thus,
he says to him, Wilt thou be made whole? The 7
infirm man answered him : Sir, I have no man, when
the water is troubled, to put me into the pool ; but
while I am coming, another goes down before me.
Jesus says to him : Rise, take up thy bed, and walk. 8
And immediately the man was made whole, and took 9
up his bed and walked.

And on that day was the sabbath. The Jews 10
therefore said to him that was cured : It is the sab-
bath ; it is not lawful for thee to carry the bed. He 11
answered them : He that made me whole, the same
said to me, Take up thy bed and walk. They 12
asked him therefore, Who is the man that said to
thee, Take up thy bed and walk? And he that 13
was healed knew not who it was ; for Jesus had
conveyed himself away, there being a multitude in
the place.

Afterward Jesus finds him in the temple. And he 14
said to him : Behold, thou art made whole ; sin no

VV. 3, 4. *The words in brackets are wanting in the oldest
and best copies.*

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- 15 more, lest something worse befall thee. The man departed, and told the Jews that it was Jesus who
16 had made him whole. And for this the Jews persecuted Jesus, because he did these things on the
17 sabbath. But Jesus answered them : My Father
18 works hitherto, and I work. For this therefore the Jews sought the more to kill him, because he not only broke the sabbath, but also called God his Father, making himself equal with God.
- 19 Then answered Jesus and said to them : Verily, verily, I say to you, the Son can do nothing of himself, but what he sees the Father do ; for what things soever he doeth, these also doeth the Son in
20 like manner. For the Father loves the Son, and shows him all things that he himself doeth ; and greater works than these will he show him, that ye
21 may marvel. For as the Father raises up the dead, and quickens them ; so also the Son quickens
22 whom he will. For neither does the Father judge any one ; but all judgment he has committed to the
23 Son ; that all may honor the Son, as they honor the Father. He that honors not the Son honors not the Father who sent him.
- 24 Verily, verily, I say to you : He that hears my word, and believes him that sent me, has everlasting life, and comes not into judgment, but has passed
25 out of death into life. Verily, verily, I say to you : An hour is coming, and now is, when the dead shall hear the voice of the Son of God ; and they

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that hear shall live. For as the Father has life in 26
himself, so gave he also to the Son to have life in
himself. And he gave him authority to execute 27
judgment also, because he is ~~the~~ Son of man. Mar- 28
vel not at this ; for an hour is coming, in which all
that are in the graves shall hear his voice, and 29
shall come forth ; they that have done good to the
resurrection of life, and they that have done evil to
the resurrection of judgment.

I can of myself do nothing. As I hear, I judge ; 30
and my judgment is just ; because I seek not my
own will, but the will of him that sent me.

If I bear witness of myself, my witness is not 31
true. There is another that bears witness of me ; 32
and I know that the witness which he witnesses of
me is true. Ye have sent to John, and he has 33
borne witness to the truth. But I receive the wit- 34
ness not from man ; but these things I say, that ye
might be saved. He was a burning and shining 35
light ; and ye were willing for a season to rejoice in
his light. But I have greater witness than that of 36
John ; for the works which the Father gave me to
finish, the works themselves that I do bear witness
of me, that the Father has sent me. And the 37
Father himself, who sent me, has borne witness of
me. Ye have neither heard his voice at any time,
nor seen his shape. And ye have not his word 38

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abiding in you ; for whom he sent, him ye believe not.

- 39 Search the Scriptures ; because in them ye think
ye have eternal life, and these are they that testify
40 of me ; and ye will not come to me, that ye may
41 have life. I receive not honor from men. But I
42 know you, that ye have not the love of God in you.
43 I have come in my Father's name, and ye receive
me not ; if another shall come in his own name, him
44 ye will receive. How can ye believe, receiving
honor one of another, and the honor that is from
45 God alone ye seek not ? Do not think that I will
accuse you to the Father ; there is one that accuses
46 you, Moses in whom ye trust. For if ye believed
Moses, ye would believe me ; for he wrote of me.
47 But if ye believe not his writings, how shall ye be-
lieve my words ?

- 1 VI. AFTER these things Jesus went over the
2 sea of Galilee, which is the sea of Tiberias. And
a great multitude followed him, because they saw
3 the signs which he wrought on the sick. And
Jesus went up into the mountain, and there he sat
4 with his disciples. And the passover, the feast of
5 the Jews, was near. Jesus therefore lifting up his
eyes, and seeing that a great multitude is coming
to him, says to Philip : Whence shall we buy bread

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that these may eat? And this he said to prove 6
him; for he himself knew what he was about to do.
Philip answered him: Two hundred denaries worth 7
of bread is not sufficient for them, that each one
may take a little. One of his disciples, Andrew, 8
the brother of Simon Peter, says to him: There is a 9
lad here, who has five barley loaves and two small
fishes; but what are they among so many? Jesus 10
said, Make the men lie down. Now there was much
grass in the place. So the men lay down, in number
about five thousand. And Jesus took the loaves; 11
and having given thanks, he distributed to them
that were lying down; and likewise of the fishes as
much as they desired. When they were filled, he 12
said to his disciples: Gather up the fragments that
remain, that nothing be lost. Therefore they gath- 13
ered them together, and filled twelve baskets with
fragments of the five barley loaves, which remained
over and above to them that had eaten. The men 14
therefore, seeing the sign that Jesus wrought, said:
This is of a truth the Prophet that comes into the
world.

Jesus therefore, knowing that they were about to 15
come and take him by force, to make him a king,
withdrew again into the mountain, himself alone.
And when evening was come, his disciples went 16
down to the sea, and entering into the ship, were 17
going over the sea to Capernaum. And it was now
dark, and Jesus had not come to them. And the 18

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- sea arose by reason of a great wind that blew.
- 19 When therefore they had rowed about twenty-five or thirty furlongs, they see Jesus walking on the sea, and drawing nigh to the ship ; and they were afraid.
- 20 But he says to them : It is I, be not afraid. Then
- 21 they willingly received him into the ship ; and immediately the ship was at the land whither they were going.
- 22 On the morrow, the multitude that stood on the other side of the sea, seeing that there was no other boat there but one, and that Jesus went not with his disciples into the ship, but his disciples went
- 23 away alone ; (but there came other boats from Tiberias near to the place where they ate bread, when
- 24 the Lord had given thanks) ; when therefore the multitude saw that Jesus was not there, nor his disciples, they themselves entered into the boats, and
- 25 came to Capernaum, seeking for Jesus. And having found him on the other side of the sea, they said
- 26 to him : Rabbi, when camest thou hither ? Jesus answered them and said : Verily, verily, I say to you, ye seek me, not because ye saw signs, but because ye ate of the loaves and were filled. Work
- 27 not for the food that perishes, but for the food that endures unto everlasting life, which the Son of man will give to you ; for him the Father, God, has
- 28 sealed. ¶ Therefore said they to him : What shall we
- 29 do, that we may work the works of God ? Jesus answered and said to them : This is the work of

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God, that ye believe on him whom he has sent. They therefore said to him : What sign doest thou 30 then, that we may see, and believe thee? What dost thou work? Our fathers ate the manna in the 31 wilderness; as it is written, He gave them bread from heaven to eat. Jesus therefore said to them: 32 Verily, verily, I say to you, Moses has not given you the bread from heaven; but my Father gives you the true bread from heaven. For the bread of 33 God is that which comes down out of heaven, and gives life to the world.

Therefore said they to him: Lord, evermore give 34 us this bread. Jesus said to them, I am the bread 35 of life. He that comes to me shall never hunger, and he that believes on me shall never thirst. But 36 I said to you, that ye have also seen me, and do not believe. All that the Father gives me shall 37 come to me; and him that comes to me I will not cast out. Because I have come down from heaven, 38 not to do my own will, but the will of him that sent me. And this is the will of him that sent me, 39 that of all which he has given me I should lose nothing, but should raise it up at the last day. For 40 this is the will of my Father, that every one that sees the Son, and believes on him, may have everlasting life; and I will raise him up at the last day.

The Jews therefore murmured at him, because he 41

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- said, I am the bread that came down out of heaven.
- 42 And they said : Is not this Jesus, the son of Joseph, whose father and mother we know ? How then does this man say, I have come down out of heaven ?
- 43 Jesus answered and said to them : Murmur not
- 44 among yourselves. No one can come to me, except the Father who sent me draw him ; and I will
- 45 raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every one that has heard from the Father, and has
- 46 learned, comes to me. Not that any one has seen the Father, save he who is from God ; he has seen the Father.
- 47 Verily, verily, I say to you, he that believes on
- 48 me has everlasting life. I am the bread of life.
- 49 Your fathers ate the manna in the wilderness, and
- 50 are dead. This is the bread that comes down out of heaven, that one may eat thereof, and not die.
- 51 I am the living bread that came down out of heaven. If any one eat of this bread, he shall live forever ; yea, and the bread that I will give is my flesh, which I will give for the life of the world.
- 52 The Jews therefore contended with one another, saying : How can this man give us his flesh to eat ?
- 53 Jesus therefore said to them : Verily, verily, I say to you, except ye eat the flesh of the Son of man,
- 54 and drink his blood, ye have no life in you. He that eats my flesh, and drinks my blood, has eternal
- 55 life ; and I will raise him up at the last day. For

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my flesh is food indeed, and my blood is drink indeed. He that eats my flesh, and drinks my 56 blood, abides in me, and I in him. As the living 57 Father sent me, and I live because of the Father ; so he that eateth me, he also shall live because of me. This is the bread that came down out of 58 heaven. Not as your fathers ate the manna, and are dead ; he that eats of this bread shall live forever.

These things said he in the synagogue, as he 59 taught in Capernaum.

Many therefore of his disciples, when they heard 60 it, said : This is a hard saying ; who can hear it ? But Jesus, knowing in himself that his disciples 61 murmured at this, said to them : Does this offend you ? What then if ye behold the Son of man 62 ascending up where he was before ? It is the spirit 63 that quickens, the flesh profits nothing ; the words which I have spoken to you are spirit, and are life. But there are some of you that believe not. For 64 Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said : For this cause I have said to 65 you, that no one can come to me, except it be given him of the Father.

From this time many of his disciples went back, 66 and walked no more with him.

Jesus said therefore to the twelve, Will ye also 67

V. 55. *Gr.* is true food *ib.* is true drink.

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68 go away? Simon Peter answered him : Lord, to
whom shall we go? Thou hast words of eternal
69 life. And we believe and know, that thou art the
70 Holy One of God. Jesus answered them : Did I not
71 choose you, the twelve, and one of you is a devil? He
spake of Judas Iscariot, son of Simon ; for he it was
that would betray him, being one of the twelve.

1 VII. AND after these things Jesus walked in
Galilee ; for he would not walk in Judea, because
the Jews were seeking to kill him.

2 Now the feast of the Jews, the feast of tabernacles,
3 was at hand. His brothers therefore said to him :
Depart hence, and go into Judea, that thy disciples
4 also may behold thy works that thou doest. For
no one doeth anything in secret, and he himself
seeks to be known openly. If thou doest these
5 things, manifest thyself to the world. For neither did
6 his brothers believe on him. Jesus therefore says to
them : My time is not yet come ; but your time is
7 always ready. The world can not hate you ; but
me it hates, because I testify of it, that its works
8 are evil. Go ye up to the feast. I go not up to
this feast ; because my time is not yet fully come.

9 Having said these things to them, he remained
10 in Galilee. But when his brothers had gone up to
the feast, then he also went up, not openly, but as it
were in secret.

11 The Jews therefore sought him at the feast, and

CHAPTER VII.

said, Where is he? And there was much murmur- 12
ing among the multitudes concerning him. Some
said, He is a good man; others said, Nay, but he
misleads the multitude. No one, however, spake 13
openly of him for fear of the Jews.

But when it was now the midst of the feast, 14
Jesus went up into the temple and taught. And 15
the Jews marvelled, saying: How knows this man
letters, having never learned? Jesus therefore 16
answered them, and said: My teaching is not mine,
but his that sent me. If any one desires to do his 17
will, he shall know of the teaching, whether it is of
God, or whether I speak from myself. He that 18
speaks from himself seeks his own glory; but he
that seeks the glory of him that sent him, the same
is true, and there is no unrighteousness in him.

Has not Moses given you the law, and none of 19
you keeps the law? Why do ye seek to kill me?
The multitude answered and said, Thou hast a devil; 20
who seeks to kill thee? Jesus answered and said 21
to them, I did one work, and ye all marvel. Moses 22
has for this cause given you circumcision, not that
it is of Moses, but of the fathers; and on the sab-
bath ye circumcise a man. If a man receives cir- 23
cuncision on the sabbath, that the law of Moses
may not be broken; are ye angry at me, because I
made a man altogether whole on the sabbath? Judge 24
not according to appearance, but judge the righteous
judgment.

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- 25 Then said some of those of Jerusalem: Is not this
26 he whom they seek to kill? But, lo, he speaks
boldly, and they say nothing to him. Did the
27 rulers know in truth that this is the Christ? But
we know this man, whence he is; but when the
Christ comes, no one knows whence he is.
- 28 Therefore cried Jesus, teaching in the temple
and saying: Ye both know me, and ye know whence
I am; and I have not come of myself, but he that sent
29 me is true, whom ye know not. I know him; be-
30 cause I am from him, and he sent me. Therefore
sought they to seize him; and no one laid hands on
him, because his hour had not yet come.
- 31 But of the multitude many believed on him, and
said: When the Christ comes, will he work more
32 signs than these which this man wrought? The
Pharisees heard the multitude murmuring these
things concerning him; and the chief priests and
33 the Pharisees sent officers to seize him. Then said
Jesus: Yet a little while am I with you, and I go
34 to him that sent me. Ye shall seek me, and shall
not find me; and where I am, ye can not come.
- 35 The Jews said therefore among themselves: Whither
will this man go, that we shall not find him? Will
he go to those dispersed among the Greeks, and
36 teach the Greeks? What is this saying that he
said, Ye shall seek me, and shall not find me; and
where I am, ye can not come?

V. 26. *or, have the rulers come to know*

CHAPTER VII.

In the last day, the great day of the feast, Jesus 37 stood and cried, saying: If any one thirst, let him come to me and drink. He that believes on me, as 38 said the Scripture, out of his belly shall flow rivers of living water. And this spake he concerning the 39 Spirit, which they that believe on him should receive; for the Holy Spirit was not yet [given], because Jesus was not yet glorified.

Some of the multitude therefore, hearing the 40 words, said: Of a truth this is the Prophet. Others 41 said, This is the Christ. But some said, Does the Christ then come out of Galilee? Did not the 42 Scripture say, that the Christ comes of the seed of David, and from the town of Bethlehem, where David was? A division therefore arose among the 43 multitude because of him. And some of them 44 desired to seize him; but no one laid hands on him.

The officers therefore came to the chief priests 45 and Pharisees; and they said to them, Why did ye not bring him? The officers answered, Never man 46 spake like this man. The Pharisees answered them: 47 Are ye also led astray? Have any of the rulers 48 believed on him, or of the Pharisees? But this 49 people, that knows not the law, are accursed. Nicodemus says to them, (he that came to him by 50 night, being one of them,) Does our law judge a 51 man, except it first hear from him, and know what

V. 46. *In the oldest copies*: Never man spake thus.

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52 he doeth? They answered and said to him: Art thou also of Galilee? Search, and see, that out of 53 Galilee arises no prophet. [And every man went to 1 his own house. Jesus went to the mount of the Olives.

2 And early in the morning he came again into the temple, and all the people came to him; and he sat 3 down, and taught them. And the scribes and the Pharisees bring to him a woman taken in adultery; 4 and setting her in the midst, they say to him: Teacher, this woman was taken in adultery, in the 5 very act. Now in the law Moses commanded us, that such should be stoned; what then sayest thou? 6 This they said, tempting him, that they might have whereof to accuse him. But Jesus stooped down, 7 and with his finger wrote on the ground. And when they continued asking him, he raised himself up, and said to them: He that is without sin among, 8 you, let him first cast the stone at her. And again he 9 stooped down, and wrote on the ground. And they hearing it, and being convicted by their conscience, went out one by one, beginning at the eldest, unto the last; and Jesus was left alone, and the woman 10 standing in the midst. And Jesus raising himself up, and seeing none but the woman, said to her: Woman, where are they, thine accusers? Did no

V. 52. *or, has arisen no prophet.*

Ch. 7:53—8:11. The words in brackets are wanting in most of the ancient copies.

CHAPTER VIII.

one condemn thee? She said, No one, Lord. And 11
Jesus said to her : Neither do I condemn thee ; go,
and sin no more.]

Again therefore Jesus spake to them, saying : I 12
am the light of the world ; he that follows me shall
not walk in the darkness, but shall have the light of
life. The Pharisees therefore said to him : Thou 13
bearest witness of thyself ; thy witness is not true.
Jesus answered and said to them : Though I bear 14
witness of myself, my witness is true ; because I
know whence I came, and whither I go ; but ye
know not whence I come, or whither I go. Ye 15
judge according to the flesh ; I judge no one. And 16
even if I judge, my judgment is true ; because I am
not alone, but I and the Father that sent me. It 17
is written also in your law, that the witness of two
men is true. I am one that bear witness of myself, 18
and the Father that sent me bears witness of me.
They said therefore to him : Where is thy Father ? 19
Jesus answered : Ye know neither me, nor my
Father. If ye knew me, ye would know my Father
also.

These words spake he in the treasury, while teach- 20
ing in the temple ; and no one laid hands on him,
because his hour had not yet come.

Therefore said he again to them : I go away, and 21
ye shall seek me, and shall die in your sin. Whither
I go, ye can not come. The Jews therefore said : 22
Will he kill himself ? because he says, Whither I

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23 go, ye can not come. And he said to them : Ye are
from beneath ; I am from above. Ye are of this
24 world ; I am not of this world. I said therefore to
you, that ye shall die in your sins ; for if ye believe
25 not that I am he, ye shall die in your sins. There-
fore said they to him : Who art thou ? And Jesus
said to them : That which I also say to you from
26 the beginning. I have many things to say and to
judge concerning you. But he that sent me is true ;
and the things which I heard from him, these I
27 speak to the world. They understood not that he
spake to them of the Father.

28 Therefore Jesus said to them : When ye have
lifted up the Son of man, then shall ye know that I
am he ; and I do nothing of myself, but as the Father
29 taught me, I speak these things. And he that sent
me is with me. He has not left me alone ; because
30 I do always the things that please him. As he,
spake these words, many believed on him.

31 Jesus therefore said to those Jews who believ-
ed on him : If ye continue in my word, ye are truly
32 my disciples ; and ye shall know the truth, and
33 the truth shall make you free. They answered
him : We are Abraham's seed, and have never been
in bondage to any one. How sayest thou, Ye shall
34 be made free. Jesus answered them : Verily, verily,
I say to you, every one who commits sin is a ser-
35 vant of sin. And the servant abides not in the house
36 forever. The Son abides forever ; if therefore the

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Son shall make you free, ye shall be free indeed. I 37
know that ye are Abraham's seed ; but ye seek to
kill me, because my word has no place in you. I 38
speak what I have seen with my Father ; and ye
therefore do what ye have heard from your father.

They answered and said to him, Our father is 39
Abraham. Jesus says to them : If ye were Abra-
ham's children, ye would do the works of Abraham.
But now ye seek to kill me, a man that has spoken 40
to you the truth, which I heard from God. This
did not Abraham. Ye do the works of your father. 41
They said to him : We are not born of fornication ;
we have one father, God. Jesus said to them, If 42
God were your father, ye would love me : for from
God I came forth, and am come ; neither have I
come of myself, but he sent me. Why do ye not 43
understand my speech ? Because ye can not hear
my word. Ye are of your father the Devil, and the 44
lusts of your father ye will do. He was a murderer
from the beginning, and abides not in the truth, be-
cause truth is not in him. When he speaks a lie,
he speaks of his own ; because he is a liar, and the
father of it. And because I speak the truth, ye 45
believe me not.

Which of you convicts me of sin ? If I speak 46
truth, why do ye not believe me ? He that is of 47
God hears God's words ; ye therefore hear not,
because ye are not of God.

The Jews answered and said to him : Say we not 48

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well that thou art a Samaritan, and hast a devil ?
49 Jesus answered, I have not a devil ; but I honor my
50 Father, and ye dishonor me. And I seek not my
own glory ; there 's one that seeks, and judges.
51 Verily, verily, I say to you, if any one keep my say-
52 ing, he shall never see death. The Jews said to him,
Now we know that thou hast a devil. Abraham is
dead, and the prophets ; and thou sayest, If a man keep
53 my saying, he shall never taste of death. Art thou
greater than our father Abraham, who is dead ?
And the prophets are dead. Whom makest thou
54 thyself ? Jesus answered : If I honor myself, my
honor is nothing. It is my Father that honors me,
55 of whom ye say, that he is your God. And ye
know him not ; but I know him. And if I say, I
know him not, I shall be a liar like to you. But I
56 know him, and I keep his word. Abraham, your
father, rejoiced to see my day ; and he saw it, and
57 was glad. The Jews therefore said to him : Thou
art not yet fifty years old, and hast thou seen Abra-
58 ham ? Jesus said to them : Verily, verily, I say to
59 you, before Abraham was, I am. They took up
stones therefore to cast at him. But Jesus hid
himself, and went out of the temple.

1 IX. AND passing along, he saw a man blind from
2 his birth. And his disciples asked him, saying :
Master, who sinned, this man or his parents, that
3 he should be born blind ? Jesus answered : Neither

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~~This~~ man sinned, nor his parents ; but that the works
of God should be made manifest in him. I must 4
work the works of him that sent me, while it is day.
Night is coming, when none can work. As long 5
as I am in the world, I am the light of the world.

When he had thus spoken, he spit on the ground, 6
and made clay of the spittle, and anointed the eyes
of the blind man with the clay, and said to him : 7
Go, wash in the pool of Siloam, (which is inter-
preted, Sent.) He went away therefore, and washed,
and came seeing.

The neighbors therefore, and they who before had 8
seen him that he was a beggar, said : Is not this he
that sits and begs ? Some said, This is he ; and 9
others, He is like him ; he said, I am he. There- 10
fore said they to him, How were thine eyes opened ?
He answered : A man called Jesus made clay, and 11
anointed mine eyes, and said to me, Go to the pool
of Siloam, and wash. And I went away and
washed, and received sight. They said to him, 12
Where is he ? He said, I know not. |

They bring to the Pharisees him that before was 13
blind. And it was the sabbath when Jesus made 14
the clay, and opened his eyes. Again therefore the 15
Pharisees also asked him how he received sight. He
said to them : He put clay upon mine eyes, and I
washed, and do see. Therefore said some of the 16
Pharisees : This man is not from God, because he
keeps not the sabbath. Others said, How can a

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- man that is a sinner do such signs? And there was
17 a division among them. They say to the blind man
again: What sayest thou of him, seeing that he
opened thine eyes? He said, He is a prophet.
18 The Jews therefore did not believe concerning
him, that he was blind and received sight, until they
19 called the parents of him that received sight. And
they asked them, saying: Is this your son, who ye
say was born blind? How then does he now see?
20 His parents answered them and said: We know
that this is our son, and that he was born blind.
21 But by what means he now sees, we know not; or
who opened his eyes, we know not. He is of age;
22 ask him. He shall speak for himself. These words
spake his parents, because they feared the Jews; for
the Jews had agreed already, that if any one con-
fessed him as Christ, he should be put out of the
23 synagogue. Therefore his parents said: He is of
age; ask him.
24 They therefore called a second time the man that
was blind, and said to him: Give glory to God; we
25 know that this man is a sinner. He answered there-
fore: Whether he is a sinner, I know not; one
thing I know, that, whereas I was blind, now I see.
26 Then said they to him again: What did he to thee?
27 How opened he thine eyes? He answered them:
I have told you already, and ye did not hear.
Wherefore would ye hear again? Will ye also be-
28 come his disciples? They reviled him, and said:

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Thou art his disciple ; but we are Moses' disciples.
We know that God has spoken to Moses'; but as 29
for this man, we know not whence he is. The man 30
answered and said to them : Why herein is a mar-
velous thing, that ye know not whence he is; and
he has opened mine eyes. Now we know that God 31
hears not sinners. But if any one is a worshiper of
God, and doeth his will, him he hears. Since the 32
world began, it was not heard that any one opened
the eyes of one born blind. If this man were not 33
from God, he could do nothing. They answered 34
and said to him : Thou wast altogether born
in sins, and dost thou teach us ? And they cast
him out.

Jesus heard that they had cast him out ; and find- 35
ing him, he said to him : Dost thou believe on the
Son of God ? He answered and said : Who then is 36
he, Lord, that I may believe on him ? And Jesus 37
said to him : Thou hast both seen him, and he it is
that talks with thee. And he said, Lord, I believe. 38
And he worshiped him.

And Jesus said : For judgment came I into this 39
world ; that they who see not may see, and that
they who see may become blind. And they of the 40
Pharisees who were with him heard these words,
and said to him, Are we also blind ? Jesus said to 41
them : If ye were blind, ye would not have sin.
But now ye say, We see. Your sin remains !

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- 1 X. VERILY, verily, I say to you : He that enters
not through the door into the sheepfold, but climbs
up some other way, the same is a thief and a rob-
2 ber. But he that enters in through the door is the
3 shepherd of the sheep. To him the porter opens,
and the sheep hear his voice ; and he calls his sheep
4 by name, and leads them out. And when he has
put forth all his own, he goes before them ; and the
5 sheep follow him, for they know his voice. And a
stranger they will not follow, but will flee from him ;
because they know not the voice of strangers.
- 6 This parable spake Jesus to them ; but they un-
derstood not what things they were which he spake
to them.
- 7 Therefore said Jesus to them again : Verily, verily,
8 I say to you, I am the door of the sheep. All who
came before me are thieves and robbers ; but the
9 sheep did not hear them. I am the door. If any
one enter in through me, he shall be saved, and shall
10 go in and out and find pasture. The thief comes
not but to steal, and to kill, and to destroy. I came
that they may have life, and that they may have it
abundantly.
- 11 I am the good shepherd. The good shepherd
12 lays down his life for the sheep. But he that is a
hireling, and not a shepherd, whose own the sheep
are not, sees the wolf coming, and leaves the sheep,
and flees ; and the wolf catches them, and scatters
13 the sheep. The hireling flees, because he is a hire-

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ling, and cares not for the sheep. I am the good 14
shepherd ; and I know mine, and am known by mine,
as the Father knows me, and I know the Father ; 15
and I lay down my life for the sheep. And other 16
sheep I have, which are not of this fold. Them also I
must bring, and they shall hear my voice ; and there
shall be one flock, one shepherd. For this the Father 17
loves me, because I lay down my life, that I may take
it again. No one takes it from me, but I lay it down 18
of myself. I have power to lay it down, and I have
power to take it again. This commandment I re-
ceived from my Father.

Again there arose a division among the Jews 19
because of these words. And many of them said : 20
He has a devil, and is mad ; why do ye hear him ?
Others said : These are not the words of one that 21
has a devil. Can a devil open the eyes of the
blind ?

And it was the feast of the dedication, in Jerusa- 22
lem ; and it was winter. And Jesus was walking 23
in the temple, in the porch of Solomon. The Jews 24
therefore came around him, and said to him : How
long dost thou hold us in doubt ? If thou art the
Christ, tell us plainly.

Jesus answered them : I told you, and ye believe 25
not. The works that I do in my Father's name,
these bear witness of me. But ye believe not ; for 26

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27 'ye are not of my sheep, as I said to you. My sheep
hear my voice, and I know them, and they follow
28 me; and I give to them eternal life; and they shall
never perish, nor shall any one pluck them out
29 of my hand. My Father, who has given them to
me, is greater than all; and no one is able to pluck
30 them out of my Father's hand. I and the Father
are one.

31 The Jews therefore took up stones again to stone
32 him. Jesus answered them: Many good works
have I showed you from my Father; for which of
33 those works do ye stone me? The Jews answered
him: For a good work we stone thee not, but
for blasphemy, and because thou, being man, makest
34 thyself God. Jesus answered them: Is it not
35 written in your law, I said, Ye are gods? If he
called them gods, to whom the word of God came,
36 and the Scripture can not be broken; say ye
of him, whom the Father sanctified, and sent into
the world, Thou blasphemest, because I said, I am
37 the Son of God? If I do not the works of my
38 Father, believe me not. But if I do, though ye
believe not me, believe the works; that ye may
learn and know, that the Father is in me, and I in
39 the Father. Therefore they sought again to seize
him; and he went forth, out of their hand.

40 And he went away again beyond the Jordan, to
the place where John was at first immersing; and
41 there he abode. And many came to him, and said:

CHAPTER XI.

John indeed wrought no sign ; but all things that John spake of this man were true. And many believed on him there. 42

XI. Now a certain one was sick, Lazarus of Bethany, from the village of Mary and Martha her sister. It was the Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent to him, saying : Lord, behold, he whom thou lovest is sick. And Jesus hearing it, said : This sickness is not for death, but for the sake of the glory of God, that the Son of God may be glorified thereby. 1 2 3 4

Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he then abode two days in the place where he was. Then after this he says to the disciples, Let us go into Judea again. The disciples say to him : Master, the Jews of late sought to stone thee ; and goest thou thither again ? Jesus answered : Are there not twelve hours in the day ? If any one walk in the day, he stumbles not, because he sees the light of this world. But if any one walk in the night, he stumbles, because the light is not in him. 5 6 7 8 9 10

These things said he ; and after this he says to them : Lazarus our friend has fallen asleep ; but I go, that I may awake him out of sleep. Therefore said his disciples : Lord if he sleep, he will do well. 11 12

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- 13 But Jesus had spoken of his death ; but they thought
14 that he said it of taking rest in sleep. Then there-
fore Jesus said to them plainly, Lazarus is dead.
15 And I am glad for your sakes that I was not there,
16 that ye may believe. But let us go to him. There-
fore said Thomas, who is called Didymus, to his
fellow disciples : Let us also go, that we may die
with him.
- 17 Having come therefore, Jesus found that he had
already been four days in the tomb.
- 18 Now Bethany was nigh to Jerusalem, about fif-
19 teen furlongs off. And many of the Jews had come
to Martha and Mary, to comfort them concerning
their brother.
- 20 Therefore Martha, when she heard that Jesus is
coming, went and met him ; but Mary sat in the
21 house. Then said Martha to Jesus : Lord, if thou
22 hadst been here, my brother had not died. But
even now I know that whatever thou shalt ask of
23 God, God will give it thee. Jesus says to her : Thy
24 brother shall rise again. Martha says to him : I
know that he shall rise again in the resurrection at
25 the last day. Jesus said to her : I am the resurrec-
tion, and the life ; he that believes on me, though
26 he be dead, yet shall he live ; and whosoever lives
and believes on me, shall never die. Believest thou
27 this ? She says to him : Yea, Lord ; I believe that
thou art the Christ, the Son of God, who comes
28 into the world. And having said this, she went

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away, and called Mary her sister secretly, saying :
The Teacher is come, and calls for thee. And she, 29
when she heard it, arose quickly and came to him.

Now Jesus had not yet come into the village, but 30
was in the place where Martha met him. The 31
Jews therefore who were with her in the house and
comforting her, when they saw that Mary rose up
hastily and went out, followed her, saying : She goes
to the tomb to weep there.

Mary therefore, when she came where Jesus was, 32
seeing him, fell down at his feet, saying to him :
Lord, if thou hadst been here, my brother had not
died.

Jesus therefore, when he saw her weeping, and 33
the Jews weeping who came with her, groaned in
spirit, and was troubled. And he said, Where have 34
ye laid him? They say to him, Lord, come and
see. Jesus wept. 35

The Jews therefore said, Behold how he loved 36
him! And some of them said : Could not this man, 37
who opened the eyes of the blind, have caused even
that this man should not have died? Jesus there- 38
fore again groaning in himself comes to the tomb.
It was a cave, and a stone lay upon it.

Jesus says : Take away the stone. The sister of 39
him that was dead, Martha, says to him : Lord, by
this time he stinketh ; for he has been dead four
days. Jesus says to her : Said I not to thee, that, 40
if thou believe, thou shalt see the glory of God ?

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- 41 So they took away the stone. And Jesus raised
his eyes upward, and said : Father, I thank thee
42 that thou didst hear me. And I knew that thou
always hearest me ; but for the sake of the multitude
standing around I said it, that they might believe
43 that thou hast sent me. And when he had thus
spoken, he cried with a loud voice, Lazarus, come
44 forth. And he that was dead came forth, bound
hand and foot with grave clothes ; and his face was
bound about with a napkin. Jesus says to them :
Loose him, and let him go.
- 45 Many therefore of the Jews who came to Mary,
46 and saw what he did, believed on him. But some
of them went away to the Pharisees, and told them
what Jesus had done.
- 47 Therefore the chief priests and the Pharisees gath-
ered a council, and said : What do we, seeing that
48 this man works many signs ? If we let him thus alone,
all will believe on him ; and the Romans will come
49 and take away both our place and nation. And a
certain one of them, Caiaphas, being high priest
50 that year, said to them : Ye know nothing ; nor do
ye consider that it is expedient for us, that one man
die for the people, and that the whole nation perish
51 not. And this he spake not of himself ; but being
high priest that year, he prophesied that Jesus
52 should die for the nation ; and not for the nation
only, but that also he should gather together into
one the children of God that were scattered abroad.

CHAPTER XII.

Therefore from that day forth they took counsel 53
together to put him to death. Jesus therefore no 54
longer walked openly among the Jews ; but departed
thence to the country near to the wilderness, to a
city called Ephraim, and there continued with his
disciples.

And the passover of the Jews was at hand ; and 5
many went up to Jerusalem out of the country, be-
fore the passover, that they might purify themselves.
They sought therefore for Jesus, and said among 56
themselves, as they stood in the temple : What
think ye, that he will not come to the feast ? Now 57
the chief priests and the Pharisees had given a com-
mandment, that, if any one knew where he was, he
should make it known, that they might seize him.

XII. THEN Jesus six days before the passover 1
came to Bethany, where Lazarus was who had been
dead, whom Jesus raised from the dead. They 2
therefore made him a supper there, and Martha
served ; and Lazarus was one of them that reclined
at table with him.

Then Mary took a pound of ointment of pure 3
spikenard, very costly, and anointed the feet of
Jesus, and wiped his feet with her hair ; and the
house was filled with the odour of the ointment.
Then says one of his disciples, Judas Iscariot, Si- 4
mon's son, who was about to betray him : Why was 5

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- not this ointment sold for three hundred denáries,
6 and given to the poor? This he said, not because
he cared for the poor; but because he was a thief,
and had the bag, and bare what was put therein.
7 Then said Jesus: Let her alone; she has kept it to the
8 day of my preparation for burial. For the poor ye
have always with you; but me ye have not always.
9 A great multitude of the Jews therefore knew
that he was there. And they came not because of
Jesus only, but that they might see Lazarus also,
whom he had raised from the dead.
10 But the chief priests consulted that they might
11 put Lazarus also to death; because by reason of him
many of the Jews went away, and believed on Jesus.
12 On the morrow a great multitude that had come
to the feast, hearing that Jesus is coming to Jeru-
13 salem, took branches of the palm trees and went
forth to meet him, and cried, Hosanna; Blessed is
he that comes in the name of the Lord, the King
14 of Israel. And Jesus, having found a young ass,
15 sat thereon; as it is written: Fear not, daughter of
Zion; behold, thy King cometh, sitting on an ass's
16 colt. These things his disciples understood not at
the first. But when Jesus was glorified, then re-
membered they that these things were written of
him, and that they had done these things to him.

V. 5. Denáry, 7½d. sterling, or fifteen cents.

V. 6. or, and bore off

V. 7. *In the oldest copies:* that she may keep it

CHAPTER XII

The multitude therefore that was with him when 17
he called Lazarus out of the tomb, and raised him
from the dead, bare witness. For this the multitude 18
also met him, because they heard that he had wrought
this sign. The Pharisees therefore said among them- 19
selves : Perceive ye that ye avail nothing ? Behold,
the world is gone away after him.

And there were certain Greeks, of those who 20
came up to worship at the feast. These came there- 21
fore to Philip, who was from Bethsaida of Galilee,
and desired him, saying : Sir, we would see Jesus.
Philip comes and tells Andrew ; Andrew and Philip 22
come and tell Jesus.

And Jesus answered them, saying : The hour is 23
come, that the Son of man should be glorified.
Verily, verily, I say to you, except the grain of 24
wheat fall into the ground and die, it abides alone ;
but if it die, it brings forth much fruit. He that 25
loves his life shall lose it ; and he that hates his life
in this world shall keep it unto life eternal. If any 26
one serve me, let him follow me ; and where I am,
there shall also my servant be. If any one serve
me, him will the Father honor.

Now is my soul troubled ; and what shall I say ? 27
Father, save me from this hour ! But for this cause
came I unto this hour. Father, glorify thy name. 28

JOHN.

Then came there a voice out of heaven : I both have glorified it, and will glorify it again.

29 The multitude therefore that stood by and heard, said that it thundered : others said, An angel has
30 spoken to him. Jesus answered and said : This voice
31 came not for my sake, but for your sakes. Now is the judgment of this world ; now shall the prince of
32 this world be cast out. And I, if I be lifted up
33 from the earth, will draw all men to me. This he said, signifying by what manner of death he should die.

34 The multitude answered him : We have heard out of the law that the Christ abides forever ; and how sayest thou, The Son of man must be lifted up ?
35 Who is this Son of man ? Jesus therefore said to them : Yet a little while is the light among you. Walk while ye have the light, that darkness may not overtake you ; and he that walks in the darkness
36 knows not whither he goes. While ye have the light, believe in the light, that ye may become sons of light.

These things spake Jesus, and departed, and hid himself from them.

37 But though he had wrought so many signs before
38 them, they believed not on him. That the saying of Isaiah the prophet might be fulfilled, which he spake : Lord, who has believed our report, and to whom has the arm of the Lord been revealed ?
39 Therefore they could not believe, because Isaiah

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said again : He has blinded their eyes, and harden- 40
ed their heart ; that they should not see with their
eyes, and understand with their heart, and turn, and
I should heal them. These things said Isaiah, be- 41
cause he saw his glory, and spake of him. Yet, 42
even of the rulers many believed 'on him ; but be-
cause of the Pharisees they did not confess him, lest
they should be put out of the synagogue ; for they 43
loved the glory of men more than the glory of God.

And Jesus cried and said : He that believes on 44
me, believes not on me but on him that sent me.
And he that beholds me beholds him that sent me. 45
I have come a light into the world, that whoever 46
believes on me may not abide in the darkness. And 47
if any one hear my words, and keep them not, I do
not judge him ; for I came not to judge the world,
but to save the world. He that rejects me, and 48
receives not my words, has one that judges him.
The word that I spake, that shall judge him in the
last day. Because I spake not from myself ; but the 49
Father who sent me, he has given me a command-
ment, what I should say, and what I should speak.
And I know that his commandment is everlasting 50
life. What things I speak therefore, as the Father
has said to me, so I speak.

XIII. Now before the feast of the passover, 1
Jesus knowing that his hour was come that he
should depart out of this world to the Father, hav-

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- ing loved his own who were in the world, he loved
2 them to the end. And supper being served, the
devil having already put into the heart of Judas
3 Iscariot, Simon's son, to betray him; knowing
that the Father had given all things into his hands,
and that he came out from God, and is going to
4 God, he rises from the supper, and lays aside his
5 garments, and taking a towel girded himself. After
that he pours water into the basin, and began to
wash the feet of his disciples, and to wipe them
with the towel with which he was girded.
- 6 He comes therefore to Simon Peter; and Peter
7 says to him: Lord, dost thou wash my feet? Jesus
answered and said to him: What I do thou knowest
8 not now; but thou shalt know hereafter. Peter
says to him: Never shalt thou wash my feet. Jesus
answered him: If I wash thee not, thou hast no
9 part with me. Simon Peter says to him: Lord,
not my feet only, but also my hands and my head.
10 Jesus says to him: He that has bathed has no need
save to wash the feet, but is wholly clean. And ye
11 are clean, but not all. For he knew his betrayer;
therefore said he, Ye are not all clean.
- 12 So after he had washed their feet, and had taken
his garments, and reclined again at table, he said
13 to them: Know ye what I have done to you? Ye
call me the Teacher, and the Master; and ye say
14 well, for so I am. If I then, the Master and the
Teacher, have washed your feet, ye also ought to

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wash one another's feet. For I have given you an 15
example, that as I have done to you, ye also should
do. Verily, verily, I say to you : A servant is not 16
greater than his lord, nor one that is sent greater
than he that sent him. If ye know these things, 17
happy are ye if ye do them.

I speak not of you all ; I know whom I chose ; 18
but that the scripture might be fulfilled, He that
eats bread with me lifted up his heel against me.
Even now I tell you, before it comes to pass, that 19
when it comes to pass, ye may believe that I am he.
Verily, verily, I say to you, he that receives whom- 20
soever I send receives me ; and he that receives me
receives him that sent me.

When Jesus had thus said, he was troubled in 21
spirit, and testified and said : Verily, verily, I say
to you, that one of you will betray me. The dis- 22
ciples therefore looked one on another, doubting of
whom he spake. Now there was reclining in Jesus' 23
bosom one of his disciples, whom Jesus loved. To 24
him therefore Simon Peter beckons and says to
him : Say who it is of whom he speaks. He then, 25
leaning back on Jesus' breast, says to him : Lord,
who is it ? Jesus answers : He it is, to whom I 26
shall give the morsel, when I have dipped it. And
having dipped the morsel, he gives it to Judas
Iscariot, son of Simon. And after the morsel, 27

V. 16. *or, nor an apostle (i. e. one that is sent).*

JOHN.

then entered Satan into him. Jesus therefore says to him : What thou doest, do quickly.

28 Now no one at the table knew for what intent
29 he spake this to him. For some thought, because
Judas had the bag, that Jesus said to him : Buy
what we need for the feast; or, that he should give
something to the poor.

30 He then, having received the morsel, went immediately out; and it was night.

31 When therefore he was gone out, Jesus says :
Now is the Son of man glorified, and God is glorified in him. If God is glorified in him, God will
32 also glorify him in himself, and will straightway
33 glorify him. Children, yet a little while I am with
you. Ye shall seek me; and as I said to the Jews,
whither I go ye can not come, so now I say to you.
34 A new commandment I give to you, that ye love
one another; as I have loved you, that ye also love
35 one another. By this shall all know that ye are
my disciples, if ye have love one toward another.

36 Simon Peter says to him : Lord, whither goest
thou? Jesus answered him : Whither I go, thou
canst not follow me now; but thou shalt follow me
37 afterwards. Peter says to him : Lord, why can not
I follow thee now? I will lay down my life for
38 thee. Jesus answers : Wilt thou lay down thy
life for me? Verily, verily, I say to thee, the cock
shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

XIV. Let not your heart be troubled. Believe 1
in God, and believe in me. In my Father's house 2
are many mansions ; if it were not so, I would have
told you ; because I go to prepare a place for you.
And if I go and prepare a place for you, I will 3
come again, and will receive you to myself ; that
where I am ye may be also. And ye know the 4
way whither I go.

Thomas says to him : Lord, we know not whither 5
thou goest ; and how do we know the way ? Jesus 6
says to him : I am the way, the truth, and the life.
No one comes to the Father, but by me. If ye 7
knew me, ye would know my Father also ; and
from henceforth ye know him, and have seen him.

Philip says to him : Lord, show us the Father, 8
and it suffices us. Jesus says to him, Am I so long 9
time with you, and dost thou not know me, Philip ?
He that has seen me has seen the Father ; and how
sayest thou, Show us the Father ? Believest thou 10
not that I am in the Father, and the Father in me ?
The words that I speak to you I speak not of my-
self ; but the Father that dwells in me, he doeth the
works. Believe me, that I am in the Father, and the 11
Father in me ; or else believe for the very works' sake.

Verily, verily, I say to you, he that believes on 12
me, the works that I do shall he do also ; and greater
than these shall he do, because I go to the Father.

V. 1. or, Ye believe in God, believe also in me.

JOHN.

- 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
14 If ye shall ask anything in my name, I will do it.
15 If ye love me, keep my commandments. And I
16 will ask of the Father, and he will give you another
17 Comforter, that he may be with you forever; the Spirit of truth, whom the world can not receive, because it sees him not, neither knows him; but ye know him, because he abides with you, and shall be
18 in you. I will not leave you bereaved; I will come to you.
19 Yet a little while, and the world sees me no more;
20 but ye see me; because I live, ye shall live also. In that day ye shall know that I am in my Father, and
21 ye in me, and I in you. He that has my commandments, and keeps them, he it is that loves me; and he that loves me shall be loved by my Father, and I will love him, and will manifest myself to him.
22 Judas says to him (not Iscariot): Lord, how is it that thou wilt manifest thyself to us, and not to the
23 world? Jesus answered and said to him: If any one loves me, he will keep my word; and my Father will love him, and we will come to him, and
24 make our abode with him. He that loves me not keeps not my words; and the word which ye hear is not mine, but the Father's who sent me.
25 These things have I spoken to you, while abiding
26 with you. But the Comforter, the Holy Spirit,

V. 18. *Gr.* I will not leave you orphans

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whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all things which I said to you.

Peace I leave with you, my peace I give to you ; 27
not as the world gives, give I to you. Let not your
heart be troubled, neither let it be afraid. Ye 28
heard how I said to you, I go away, and I come to
you. If ye loved me, ye would have rejoiced that
I go to the Father ; because the Father is greater
than I. And now I have told you before it comes to 29
pass, that, when it is come to pass, ye may believe.

I will no longer talk much with you ; for the 30
prince of the world comes, and in me he has nothing.
But that the world may know that I love the 31
Father, and as the Father gave me commandment,
so I do. Arise, let us go hence.

XV. I AM the true vine, and my Father is the 1
husbandman. Every branch in me that bears not 2
fruit, he takes it away ; and every one that bears
fruit, he cleanses it, that it may bear more fruit. Ye 3
are already clean, through the word which I have
spoken to you.

Abide in me, and I in you. As the branch can
not bear fruit of itself, if it abide not in the vine, so
neither can ye, if ye abide not in me. I am the 5
vine, ye are the branches. He that abides in me
and I in him, the same bears much fruit ; because
without me ye can do nothing. If any one abide 6

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- not in me, he is cast forth as the branch, and is withered ; and they gather them, and cast them into
7 the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatever ye will, and it shall be done to you.
- 8 Herein is my Father glorified, that ye bear much
9 fruit ; and ye shall become my disciples. As the Father loved me, I also loved you ; abide in my love.
- 10 If ye keep my commandments, ye shall abide in my
love ; as I have kept my Father's commandments, and abide in his love.
- 11 These things have I spoken to you, that my joy
12 may be in you, and your joy be made full. This is my commandment, that ye love one another, as I
13 loved you. Greater love has no one than this, that
14 one lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.
- 15 No longer do I call you servants ; because the
servant knows not what his lord doeth. But I have called you friends ; because all things that I have heard from my Father I have made known to you.
- 16 Ye did not choose me, but I chose you, and appointed
you that ye may go and bear fruit, and that your fruit may remain ; that whatsoever ye shall ask of the Father in my name, he may give it you.
- 17 These things I command you, that ye love one an-
18 other. If the world hates you, ye know that it has
19 hated me before it hated you. If ye were of the world, the world would love its own ; but because

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ye are not of the world, but I chose you out of the world, for this the world hates you. Remember the 20 word that I said to you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my saying, they will keep yours also. But all these things will they do 21 to you for my name's sake, because they know not him that sent me.

If I had not come and spoken to them, they would 22 not have sin; but now they have no cloak for their sin. He that hates me hates my Father also. If I 23 had not done among them the works which no other 24 one has done, they would not have sin; but now they have both seen and hated both me and my Father. But this comes to pass, that the word 25 might be fulfilled that is written in their law, They hated me without a cause.

But when the Comforter is come, whom I will 26 send to you from the Father, the Spirit of truth, which proceeds from the Father, he shall bear witness of me. And ye also shall bear witness, because 27 ye are with me from the beginning.

XVI. THESE things have I spoken to you, that 1 ye should not be offended. They will put you out 2 of the synagogues; yea, a time is coming, that every one who kills you will think he makes an offering to God. And these things will they do to you, because 3 they have not known the Father, nor me. But 4

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these things I have spoken to you, that when the time shall come, ye may remember that I told you of them. And these things I told you not from the beginning, because I was with you.

5 And now I go to him that sent me; and none of
6 you asks me, Whither goest thou? But because I
have spoken these things to you, sorrow has filled
7 your heart. But I tell you the truth, it is expedient for you that I depart; for if I depart not, the Comforter will not come to you; but if I go, I will
8 send him to you. And, when he is come he will convict the world in respect of sin, and of righteousness,
9 ness, and of judgment; of sin, in that they believe
10 not on me; of righteousness, in that I go to my
11 Father, and ye behold me no more; of judgment, in that the prince of this world has been judged.

12 I have yet many things to say to you, but ye can
13 not bear them now. But when he, the Spirit of truth, is come, he will guide you into all the truth; for he shall not speak from himself, but whatever he hears that shall he speak, and he shall show you the
14 things to come. He shall glorify me; because he shall
15 receive of mine, and shall show it to you. All things that the Father hath are mine. Therefore I said, that he shall receive of mine, and shall show it to
16 you. A little while, and ye behold me not; and again a little while, and ye shall see me.

17 Therefore said some of his disciples to one another :
What is this that he says to us, A little while, and

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ye behold me not ; and again a little while, and ye shall see me ; and, I go to the Father ? They said 18 therefore : What is this that he says, A little while ? We know not what he says:

Jesus knew that they were desirous to ask him, 19 and said to them : Do ye inquire of this with one another, that I said, A little while, and ye behold me not ; and again a little while, and ye shall see me ? Verily, verily, I say to you, that ye shall 20 weep and lament, but the world shall rejoice ; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail 21 has sorrow, because her hour is come ; but when she has borne the child, she remembers no more the anguish, for joy that a man is born into the world. And so ye now have sorrow ; but I will see you 22 again, and your heart shall rejoice, and your joy no one takes from you.

And in that day ye shall ask nothing of me. 23 Verily, verily, I say to you : Whatever ye shall ask of the Father, he will give it you in my name. Hith- 24 erto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be made full.

These things have I spoken to you in parables. 25 A time is coming, when I shall no more speak to you in parables, but I shall show you plainly of the Father. In that day ye shall ask in my name. 26 And I say not to you, that I will pray the Father for you ; for the Father himself loves you, because 27

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ye have loved me, and have believed that I came
28 forth from God. I came forth from the Father, and
have come into the world ; again, I leave the world,
and go to the Father.

29 His disciples say to him : Lo, now thou speakest
30 plainly, and speakest no parable. Now we know
that thou knowest all things, and needest not that
any one should ask thee. By this we believe that
thou camest forth from God.

31 Jesus answered them : Do ye now believe? Be-
32 hold, an hour is coming, and has come, that ye shall
be scattered, each one to his own, and shall leave me
alone ; and I am not alone, because the Father is
with me.

33 These things I have spoken to you, that in me ye
may have peace. In the world ye have tribulation ;
but be of good cheer, I have overcome the world.

1 XVII. THESE words spake Jesus, and lifted up
his eyes to heaven, and said : Father, the hour has
come ; glorify thy Son, that thy Son may glorify
2 thee ; as thou gavest him power over all flesh, that
as many as thou hast given to him, to them he
3 should give eternal life. And this is the eternal life,
that they know thee the only true God, and Jesus
4 Christ, whom thou didst send. I glorified thee on
the earth ; I finished the work which thou hast given
5 me to do. And now, O Father, glorify thou me
with thine own self, with the glory which I had with

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thee before the world was. I manifested thy name 6
to the men whom thou hast given me out of the
world. Thine they were, and thou hast given them
to me; and they have kept thy word. Now they 7
know that all things whatsoever thou hast given me
are from thee; because the words which thou gavest 8
me I have given to them, and they received them,
and knew in truth that I came forth from thee, and
believed that thou didst send me. I pray for them; 9
I pray not for the world, but for them whom thou
hast given me; for they are thine. And all things 10
that are mine are thine, and thine are mine; and I
am glorified in them.

And I am no longer in the world; and these are 11
in the world, and I come to thee. Holy Father,
keep them in thy name which thou hast given me,
that they may be one, as we are. While I was with 12
them, I kept them in thy name. Those whom thou
hast given me I watched over, and none of them
perished, except the son of perdition, that the scrip-
ture might be fulfilled. And now I come to thee; 13
and these things I speak in the world, that they may
have my joy made full in them. I have given them 14
thy word; and the world hated them, because they
are not of the world, as I am not of the world. I 15
pray not that thou shouldest take them out of the
world, but that thou shouldest keep them from the
evil. They are not of the world, as I am not of the 16
world. Sanctify them in the truth; thy word is 17

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18 truth. As thou didst send me into the world, I also
19 sent them into the world. And for their sakes I
sanctify myself, that they also may be sanctified in
20 the truth. And I pray not for these only, but also
for them who believe on me through their word ;
21 that all may be one ; as thou, Father, in me and I
in thee, that they also may be in us ; that the world
22 may believe that thou didst send me. And the glory
which thou hast given to me I have given to them,
23 that they may be one, as we are one ; I in them,
and thou in me, that they may be perfected into one ;
that the world may know that thou didst send me,
and lovedst them as thou lovedst me.

24 Father, those whom thou hast given me, I will
that where I am they also be with me ; that they
may behold my glory, which thou hast given me ;
because thou lovedst me before the foundation of the
25 world. Righteous Father ! And the world knew
thee not ! But I knew thee, and these knew that thou
26 didst send me ; and I made known to them thy name,
and will make it known ; that the love wherewith
thou lovedst me may be in them, and I in them.

1 XVIII. WHEN Jesus had spoken these words,
he went out with his disciples beyond the brook
Kedron, where was a garden, into which he entered
2 and his disciples. And Judas also, his betrayer
knew the place ; because Jesus oftentimes resorted
thither with his disciples.

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Judas therefore, having received the band and 3
officers from the chief priests and Pharisees, comes
thither with torches and lamps and weapons.
Jesus therefore, knowing all the things that were 4
coming upon him, went forth and said to them,
Whom seek ye? They answered him, Jesus the 5
Nazarene. Jesus says to them, I am he. And
Judas also, his betrayer, was standing with them.

When therefore he had said to them, I am he, 6
they went backward, and fell to the ground.

Again therefore he asked them, Whom seek ye? 7
And they said, Jesus the Nazarene. Jesus answered, 8
I told you that I am he; if therefore ye seek
me, let these go their way. That the saying might 9
be fulfilled, which he spake: Of them whom thou
hast given me I lost none.

Then Simon Peter, having a sword, drew it and 10
smote the servant of the high priest, and cut off his
right ear. The servant's name was Malchus. Jesus 11
therefore said to Peter: Put up thy sword into the
sheath. The cup which my Father has given me,
shall I not drink it?

So the band and the captain and the officers of 12
the Jews took Jesus, and bound him. And they led 13
him away to Annas first; for he was father-in-law
of Caiaphas, who was high priest that year. And 14
Caiaphas was he who counseled the Jews, that it
was expedient that one man should die for the people.

And Simon Peter and the other disciple followed 15

JOHN.

- Jesus. That disciple was known to the high priest, and went in with Jesus into the court of
16 the high priest. But Peter was standing at the door without. Therefore the other disciple, who was known to the high priest, went out and spake to her that kept the door, and brought in Peter.
17 Then the damsel that kept the door says to Peter : Art not thou also one of this man's disciples ? He says, I am not.
18 And the servants and the officers were standing there, having made a fire of coals, because it was cold, and were warming themselves ; and Peter was standing with them, and warming himself.
19 The high priest therefore asked Jesus of his dis-
20 ciples, and of his teaching. Jesus answered him :
• I have spoken openly to the world ; I ever taught in the synagogue, and in the temple, where all the Jews assemble ; and in secret spake I nothing.
21 Why askest thou me ? Ask them that have heard me, what I spake to them. Behold, these know what things I said.
22 And when he had said this, one of the officers who was standing by gave Jesus a blow on the face, saying : Answerest thou the high priest so ?
23 Jesus answered him : If I have spoken evil, bear witness of the evil ; but if well, why smitest thou me ?
24 Annas sent him bound to Caiaphas the high
25 priest. And Simon Peter was standing and warming himself. They said therefore to him : Art thou

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also one of his disciples? He denied, and said, I **am** not. One of the servants of the high priest, 26 **being** a kinsman of him whose ear Peter cut off, **says** : Did not I see thee in the garden with him? **Again** therefore Peter denied ; and immediately the 27 **cock** crowed.

Then they lead Jesus from Caiaphas into the 28 **Governor's** palace ; and it was early ; and they themselves went not into the palace, that they might not be defiled, but might eat the passover. Pilate 29 **therefore** went out to them, and said : What **accusation** bring ye against this man? They an- 30 **swered** and said to him : If he were not a malefactor, we would not have delivered him up to thee. Pilate therefore said to them : Do ye take him, and 31 **judge** him according to your law. The Jews therefore said to him : It is not lawful for us to put **any** one to death. That the saying of Jesus might 32 **be** fulfilled, which he spake, signifying by what manner of death he should die.

Pilate therefore entered into the palace again, 33 **and** called Jesus, and said to him : Art thou the **King** of the Jews? Jesus answered : Dost thou 34 **say** this of thyself, or did others tell thee concerning me? Pilate answered : Am I a Jew? Thine own 35 **nation** and the chief priests delivered thee to me. What hast thou done? Jesus answered : My king- 36 **dom** is not of this world. If my kingdom were of **this** world, my servants would fight, that I might

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not be delivered to the Jews ; but now is my king-
37 dom not from hence. Pilate therefore said to him :
Art thou a king then ? Jesus answered : Thou
sayest it ; for I am a king. To this end have I
been born, and to this end have I come into the
world, that I may bear witness to the truth. Every
one that is of the truth hears my voice.

38 Pilate says to him, What is truth ? And having
said this, he went out again to the Jews, and says
39 to them, I find no fault in him. But ye have a cus-
tom, that I should release to you one at the pass-
over. Do ye desire therefore that I release to you
40 the King of the Jews ? They all therefore cried
out again, saying : Not this one, but Barabbas.
Now Barabbas was a robber.

1 XIX. THEN therefore Pilate took Jesus, and
2 scourged him. And the soldiers platted a crown
of thorns, and put it on his head, and put on him a
3 purple robe ; and they came to him, and said :
Hail, King of the Jews ! And they gave him
blows on the face.

4 Pilate went forth again, and says to them : Be-
hold, I bring him forth to you, that ye may know
5 that I find no fault in him. Jesus therefore came
forth, wearing the crown of thorns and the purple
robe. And he says to them, Behold the man !

6 When therefore the chief priests and the officers
saw him, they cried out, saying : Crucify him, crucify

CHAPTER XIX.

him. Pilate says to them : Do ye take him, and crucify him ; for I find no fault in him. The Jews answered him : We have a law, and by our law he ought to die, because he made himself the Son of God.

When therefore Pilate heard this saying, he was the more afraid. And he went again into the palace, and says to Jesus, Whence art thou ? But Jesus gave him no answer. Then says Pilate to him : Dost thou not speak to me ? Knowest thou not that I have power to release thee, and have power to crucify thee ? Jesus answered : Thou wouldst have no power against me, except it were given thee from above. Therefore he that delivers me to thee has the greater sin. Thenceforth Pilate sought to release him. But the Jews cried out, saying : If thou let this man go, thou art not a friend of Cæsar. Whosoever makes himself a king speaks against Cæsar.

When therefore Pilate heard these words, he brought Jesus forth, and sat down on the judgment seat in a place called the Pavement, and in Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour. And he says to the Jews, Behold your king ! But they cried out, Away with him, away with him, crucify him. Pilate says to them, Shall I crucify your king ? The chief priests answered, We have no king but Cæsar. Then therefore he delivered him to them to be crucified. And they took Jesus, and led him away.

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17 And bearing his cross he went forth into the place
called the place of a skull, which in Hebrew is called
18 Golgotha ; where they crucified him, and two others
with him, on either side one, and Jesus in the midst.
19 And Pilate also wrote a title, and put it on the cross.
And the writing was, JESUS OF NAZARETH
THE KING OF THE JEWS.

20 This title therefore many of the Jews read ; for
the place where Jesus was crucified was nigh to the
city, and it was written in Hebrew, and Greek, and
21 Latin. Therefore said the chief priests of the Jews
to Pilate : Write not, The King of the Jews ; but
22 that he said, I am King of the Jews. Pilate an-
swered : What I have written I have written.

23 Then the soldiers, when they had crucified Jesus,
took his garments, and made four parts, to every
soldier a part, and also his coat. Now the coat
was without seam, woven from the top throughout.

24 They said therefore to one another : Let us not rend
it, but cast lots for it, whose it shall be ; that the
scripture might be fulfilled which says : They parted
my garments among them, and for my vesture they
cast lots.

25 These things the soldiers did. And there were
standing by the cross of Jesus his mother, and his
mother's sister, Mary the wife of Clopas, and Mary
26 the Magdalene. Jesus therefore seeing his mother,
and the disciple whom he loved standing by, says
27 to his mother : Woman, behold thy son ! Then he

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says to the disciple : Behold thy mother ! And
from that hour the disciple took her to his own home.

After this, Jesus knowing that all things were 28
now finished, that the scripture might be accom-
plished, says, I thirst. Now there was set a vessel 29
full of vinegar ; and they filled a sponge with vine-
gar, and put it upon hyssop, and presented it to his
mouth. When Jesus therefore had received the 30
vinegar, he said : It is finished ; and he bowed his
head, and gave up his spirit.

The Jews therefore, since it was the preparation, 31
that the bodies might not remain upon the cross on
the sabbath, (for that sabbath day was a great day,)
besought Pilate that their legs might be broken, and
that they might be taken away. So the soldiers 32
came, and brake the legs of the first, and of the
other who was crucified with him. But when they 33
came to Jesus, and saw that he was already dead,
they brake not his legs. But one of the soldiers 34
with a spear pierced his side, and forthwith there
came out blood and water.

And he that has seen has borne witness, and his 35
witness is true and he knows that he says what is
true, that ye also might believe. For these things 36
came to pass, that the scripture might be fulfilled, A
bone of him shall not be broken. And again another 37
scripture says, They shall look on him whom they
pierced.

And after this, Joseph from Arimathea, being a 38

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- disciple of Jesus but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus ; and Pilate gave him leave. He came therefore, and took away the body of Jesus. And there came also Nicodemus, who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds weight. Then took they the body of Jesus, and wound it in linen cloths with the spices, as is the custom of the Jews to prepare for burial.
- 41 Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, where in no one was yet laid. There they laid Jesus therefore, on account of the preparation of the Jews, because the sepulchre was nigh at hand.

- 1 XX. Now on the first day of the week comes Mary the Magdalene early, when it was yet dark, to the sepulchre, and sees the stone taken away from the sepulchre. She runs therefore and comes to Simon Peter, and to the other disciple, whom Jesus loved, and says to them : They have taken away the Lord out of the sepulchre, and we know not where they have laid him.
- 3 Peter therefore went forth, and the other disciple, and they went to the sepulchre. And the two ran together ; and the other disciple outran Peter, and came first to the sepulchre. And stooping down he sees the linen cloths lying ; yet went he not in.

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Then comes Simon Peter following him; and he 6
went into the sepulchre, and sees the linen cloths
lying, and the napkin that was about his head not 7
lying with the linen cloths, but wrapped together
in a place by itself. Then therefore the other dis- 8
ciple went in also, who came first to the sepulchre,
and he saw, and believed. For not even yet did 9
they know the scripture, that he must rise from the
dead.

The disciples therefore went away again to their 10
own home. And Mary was standing by the sepul- 11
chre without, weeping. So, as she wept, she stooped
down into the sepulchre, and beholds two angels in 12
white, sitting the one at the head and the other at
the feet, where the body of Jesus had lain. And 13
they say to her : Woman, why weepest thou ? She
says to them, Because they have taken away my
Lord, and I know not where they have laid him.

Having said this, she turned back and beholds 14
Jesus standing, and knew not that it was Jesus.
Jesus says to her : Woman, why weepest thou ? 15
Whom dost thou seek ? She, supposing that it was
the gardener, says to him : Sir, if thou hast borne
him hence, tell me where thou hast laid him, and I
will take him away. Jesus says to her : Mary ! She 16
turning says to him in Hebrew : Rabboní ! (which is
to say, Teacher !) Jesus says to her : Touch me not ; 17
for I have not yet ascended to my Father ; but go
to my brethren, and say to them : I ascend to my

JOHN.

Father and your Father, and my God and your God.

18 Mary the Magdalene comes bringing word to the disciples, that she has seen the Lord, and that he spake these things to her.

19 When therefore it was evening on that day, the first day of the week, and the doors were shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst; and he says to them: Peace be to you. And having said this, he showed them his hands and his side. The disciples therefore rejoiced when they saw the Lord.

21 Jesus therefore said to them again: Peace be to you. As the Father has sent me, so send I you.

22 And having said this, he breathed on them, and

23 says to them: Receive the Holy Spirit. Whosoever sins ye remit, they are remitted to them; and whosoever ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus,

25 was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them: Except I see in his hands the print of the nails, and thrust my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days, again his disciples were within, and Thomas with them. Jesus comes, the doors being shut, and stood in the midst, and

27 said: Peace be to you. After that, he says to Thomas: Reach hither thy finger, and see my hands;

CHAPTER XXI.

and reach thy hand, and thrust it into my side ;
and be not faithless, but believing. Thomas an- 28
swered and said to him : My Lord and my God.
Jesus says to him : Because thou hast seen me, thou 29
hast believed. Happy they that have not seen and
have believed !

Many other signs also did Jesus in the presence 30
of his disciples, which are not written in this book.
But these are written, that ye might believe that 31
Jesus is the Christ, the Son of God, and that believ-
ing ye might have life in his name.

XXI. AFTER these things Jesus manifested him- 1
self again to the disciples at the sea of Tiberias ;
and he manifested himself in this manner.

There were together Simon Peter, and Thomas 2
called Didymus, and Nathanael from Cana of Gal-
ilee, and the sons of Zebedee, and two others of his
disciples. Simon Peter says to them, I go a fish- 3
ing. They say to him, We also go with thee. They
went forth, and entered into the ship ; and in that
night they caught nothing.

But when morning was now come, Jesus stood on 4
the beach ; yet the disciples knew not that it was
Jesus. Jesus therefore says to them : Children, have- 5
ye anything to eat ? They answered him, No. And 6
he said to them : Cast the net on the right side of
the ship, and ye shall find. They cast it therefore ;

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and now they were not able to draw it for the multitude of the fishes.

7 Therefore that disciple whom Jesus loved says to Peter, It is the Lord. Simon Peter therefore, hearing that it was the Lord, girded on his outer garment (for he was naked), and cast himself into the
8 sea. And the other disciples came in the boat, (for they were not far from land, but about two hundred cubits off,) dragging the net with the fishes.

9 When therefore they had gone out upon the land, they see a fire of coals there, and a fish lying
10 thereon, and bread. Jesus says to them : Bring of
11 the fishes which ye have now caught. Simon Peter went on board, and drew the net to land full of great fishes, a hundred and fifty and three ; and though there were so many, the net was not broken.

12. Jesus says to them : Come hither and dine. And none of the disciples durst ask him, Who art thou ?
13 knowing that it was the Lord. Jesus comes, and takes the bread and gives to them, and the fish likewise. This is now the third time that Jesus manifested himself to his disciples, after he was risen from the dead.

15 When therefore they had dined, Jesus says to Simon Peter : Simon, son of Jonah, lovest thou me more than these ? He says to him : Yea, Lord ;

V. 12. *or, and break your fast*

V 15. *or, had broken their fast*

CHAPTER XXI.

thou knowest that I love thee. He says to him :
Feed my lambs.

He says to him again a second time : Simon, son 16
of Jonah, lovest thou me? He says to him : Yea,
Lord ; thou knowest that I love thee. He says to
him : Tend my sheep.

He says to him the third time : Simon, son of 17
Jonah, lovest thou me? Peter was grieved because
he said to him the third time, Lovest thou me?
And he said to him : Lord, thou knowest all things ;
thou knowest that I love thee. Jesus says to him,
Feed my sheep.

Verily, verily, I say to thee, when thou wast 18
young, thou girdedst thyself, and walkedst whither
thou wouldst ; but when thou shalt be old, thou
shalt stretch forth thy hands, and another shall gird
thee, and lead thee whither thou wouldst not. And 19
this he spake, signifying by what manner of death
he should glorify God.

And having spoken this, he says to him, Follow
me. Peter, turning about, sees the disciple whom 20
Jesus loved following ; who also at the supper lean-
ed back on his breast and said : Lord, who is he
that betrays thee? Peter seeing him says to Jesus : 21
Lord, and what shall this man do? Jesus says to 22
him : If I will that he tarry till I come, what is it
to thee? Follow thou me.

This saying therefore went abroad among the 23

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brethren, that that disciple should not die. And Jesus said not to him, that he should not die; but, If I will that he tarry till I come, what is it to thee?

- 24 This is the disciple that testifies of these things, and wrote these things; and we know that his testimony is true. And there are also many other things which Jesus did; and if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

THE
ACTS OF THE APOSTLES.

♦♦♦

CHAPTER I.

THE former narration I made, O Theophilus, 1
concerning all things that Jesus began both to 2
do and to teach, until the day when he was taken
up, after he had given commandment, through
the Holy Spirit, to the apostles whom he had
chosen; to whom also he showed himself living, 3
after he had suffered, by many infallible proofs,
during forty days appearing to them, and speak-
ing the things concerning the kingdom of
God.

And, being assembled together with them, 4
he commanded them not to depart from
Jerusalem, but to wait for the promise of the
Father, which ye heard from me; for John in- 5
deed immersed in water; but ye shall be im-
mersed in the Holy Spirit not many days hence.

They therefore, having come together, asked
him, saying: Lord, wilt thou at this time restore

V. 6. *or*, They therefore who came together

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- 7 again the kingdom to Israel? And he said to them: It is not yours to know times or seasons, which the Father appointed by his own power.
- 8 But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth.
- 9 And when he had spoken these things, while they beheld, he was borne up; and a cloud received him out of their sight. And while they were looking intently into heaven as he went, behold, two men stood by them in white apparel; who also said: Men of Galilee, why stand ye looking into heaven? This Jesus, who was taken up from you into heaven, shall so come in like manner as ye saw him going into heaven.
- 12 Then returned they to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey. And when they came in, they went up into the upper room, where were abiding both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer, with women, and Mary the mother of Jesus, and his brothers.

V. 7. or, put in his own power

CHAPTER I.

And in those days Peter stood up in the midst 15
of the brethren, and said (the number of names
together was about a hundred and twenty :)
Men, brethren, it was necessary that the scrip- 16
ture should be fulfilled, which the Holy Spirit
by the mouth of David spake before concerning
Judas, who became guide to them that took
Jesus. Because he was numbered with us, and 17
obtained the office of this ministry.—Now this 18
man purchased a field with the wages of iniqui-
ty; and falling headlong, he burst asunder in the
midst, and all his bowels gushed out. And it 19
became known to all who dwell at Jerusalem;
so that that field was called, in their own tongue,
Aceldama, that is, Field of blood.—For it is 20
written in the book of Psalms: Let his habita-
tion be made desolate, and let no one dwell
therein; and, Let another take his office. There- 21
fore, of these men, who accompanied us all the
time that the Lord Jesus went in and out among
us, beginning from John's immersion, unto the 22
day when he was taken up from us, must one
be made a witness with us of his resurrection.

And they appointed two, Joseph called Bar- 23
sabas, who was surnamed Justus, and Matthias.
And they prayed, saying: Thou, Lord, who 24
knowest the hearts of all, show which of these

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25 two thou hast chosen, that he may take part in
this ministry and apostleship, from which Judas
by transgression fell away, that he might go to
26 his own place. And they gave their lots; and
the lot fell upon Matthias; and he was numbered
with the eleven apostles.

1 II. AND when the day of Pentecost was fully
come, they were all with one accord in one
2 place. And suddenly there came a sound out
of heaven as of a rushing mighty wind, and it
3 filled all the house where they were sitting. And
there appeared to them tongues as of fire, dis-
tributed among them; and it sat upon each of
4 them. And they were all filled with the Holy
Spirit, and began to speak with other tongues,
as the Spirit gave them utterance.

5 Now there were dwelling in Jerusalem, Jews,
devout men, from every nation under heaven.
6 And this being noised abroad, the multitude
came together, and were confounded, because
every man heard them speak in his own language.
7 And all were amazed, and wondered, saying one
to another, Behold, are not all these that speak
8 Galileans? And how do we hear, every man in
9 our own tongue, wherein we were born, Par-

V. 26. *In some ancient copies: gave lots for them*

V. 6. *or, when this sound occurred*

CHAPTER II.

thians and Medes and Elamites, and those who inhabit Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and 10 the parts of Libya about Cyrene, and strangers of Rome, both Jews and proselytes, Cretes and 11 Arabians, hear them speak in our tongues the wonderful works of God? And all were amazed, and were in doubt, saying one to another, What may this mean? But others mocking 13 said, They are full of sweet wine.

But Peter, standing up with the eleven, lifted 14 up his voice, and said to them: Men of Judea, and all that dwell at Jerusalem, be this known to you, and hearken to my words. For these 15 are not drunken, as ye suppose, for it is the third hour of the day. But this is what was spoken 16 through the prophet Joel: And it shall come to 17 pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and even on my servants and on 18 my handmaids I will pour out of my Spirit in those days, and they shall prophesy. And I will 19 show wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapour of smoke. The sun shall be turned into darkness, 20 and the moon into blood, before the great and notable day of the Lord shall come. And it 21

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shall be, that whosoever shall call on the name of the Lord shall be saved.

- 22 Men of Israel, hear these words! Jesus the Nazarene, a man accredited to you from God by miracles, and wonders, and signs, which God wrought by him in the midst of you, as ye
23 yourselves know; him, being delivered up according to the established counsel and foreknowledge of God, ye have taken, and by the hand of lawless ones have crucified and slain;
24 whom God raised up, having loosed the pains of death; because it was not possible that he should
25 be held by it. For David says concerning him: I saw the Lord always before me; because he is on my right hand, that I should not be moved.
26 For this my heart rejoiced, and my tongue exulted; moreover also my flesh shall rest in
27 hope; because thou wilt not abandon my soul to the underworld, nor wilt thou suffer thy
28 Holy One to see corruption. Thou didst make known to me the ways of life; thou wilt make me full of joy with thy presence.
- 29 Men, brethren, I may speak freely to you of the patriarch David, that he both died and was buried, and his sepulchre is among us unto this
30 day. Being a prophet, therefore, and knowing that God had sworn to him, with an oath, that of the fruit of his loins one should sit on his
31 throne; he, foreseeing, spake of the resurrec-

CHAPTER II.

tion of the Christ, that neither was his soul abandoned to the underworld, nor did his flesh see corruption.

This Jesus God raised up, whereof we all are 32 witnesses. Being therefore exalted to the right 33 hand of God, and having received of the Father the promise of the Holy Spirit, he poured forth this, which ye now see and hear. For David 34 did not ascend into heaven; but he says himself: The Lord said to my Lord, Sit on my right hand, until I make thy foes thy footstool. 35

Therefore let all the house of Israel know assuredly, that God has made him, this Jesus whom ye crucified, both Lord and Christ. 36

Now when they heard this, they were pierced 37 to the heart, and said to Peter and the rest of the apostles: Men, brethren, what shall we do? And Peter said to them: Repent, and be 38 each of you immersed, upon the name of Jesus Christ, for remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise 39 is to you, and to your children, and to all those afar off, as many as the Lord our God shall have called.

And with many other words did he bear witness 40 and exhort, saying: Save yourselves from this perverse generation.

They therefore, having received his word, 41

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were immersed; and on that day there were
43 added about three thousand souls. And they
were constantly attending on the teaching of the
apostles, and the distribution, and the breaking
44 of bread, and prayers. And fear came upon every
soul; and many wonders and signs were wrought
45 through the apostles. And all that believed
were together, and had all things common; and
sold their possessions and goods, and divided
46 them among all as any one had need. And daily
attending with one accord in the temple, and
breaking bread from house to house, they par-
took of food with gladness and singleness of
47 heart, praising God, and having favour with all
the people. And the Lord added to the church
daily those who are saved.

1 III. Now Peter and John were going up to-
gether into the temple at the hour of prayer,
2 being the ninth hour. And a certain man lame
from his mother's womb was carried along,
whom they laid daily at the gate of the temple,
the one called Beautiful, to ask alms of them
3 that entered into the temple; who, seeing Peter
and John about to go into the temple, asked
4 alms. And Peter, looking intently upon him
5 with John, said, Look upon us. And he gave

V. 47. *or, who are being saved*

CHAPTER III.

heed to them, expecting to receive something
from them. And Peter said: Silver and gold 6
have I none; but what I have, that I give thee.
In the name of Jesus Christ, the Nazarene, rise
up and walk. And he took him by the right 7
hand, and raised him up. And immediately his
feet and ankles received strength; and leaping 8
forth, he stood, and walked, and entered with
them into the temple, walking, and leaping, and
praising God. And all the people saw him 9
walking and praising God; and they recognized 10
him, that this was he who sat for alms at the
beautiful gate of the temple; and they were
filled with wonder and amazement at that which
had happened to him.

And as he held fast to Peter and John, all the 11
people ran together to them in the porch that is
called Solomon's, greatly wondering. And Peter, 12
seeing it, answered to the people: Men of Israel,
why wonder ye at this? Or why look ye so in-
tently on us, as though by our own power or
godliness we had made this man to walk? The 13
God of Abraham, and of Isaac, and of Jacob, the
God of our fathers, glorified his servant Jesus;
whom ye delivered up, and denied him in the
presence of Pilate, when he decided to release
him. But ye denied the Holy and Just, and de- 14
manded that a murderer should be granted to
you. But the author of life ye killed; whom God 15

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raised from the dead, whereof we are witnesses.

16 And his name, upon the faith in his name, made this man strong, whom ye see and know; and the faith, which is through Him, gave him this perfect soundness in the presence of you all.

17 And now, brethren, I know that ye acted in ig-

18 norance, as also your rulers. But thus God fulfilled what he before announced by the mouth of all

19 his prophets, that the Christ should suffer. Repent therefore, and turn, that your sins may be blotted out, in order that the times of refreshing

20 may come from the presence of the Lord; and that he may send forth Jesus Christ, before ap-

21 pointed for you; whom the heavens, indeed, must receive, until the times of the restoration of all things, which God spake of by the mouth of all his

22 holy prophets from the beginning. Moses said: A Prophet will the Lord your God raise up to you of your brethren, like me; him shall ye hear in

23 all things whatsoever he shall say to you. And it shall be that every soul, that will not hear that Prophet, shall be utterly destroyed from

24 among the people. And all the prophets from Samuel, both he and they who followed, as many as have spoken, also foretold of these days.

25 Ye are sons of the prophets, and of the cov-

V. 15. *or, whose witnesses we are*

CHAPTER IV.

overt which God made with our fathers, saying to Abraham, And in thy seed shall all the nations of the earth be blessed. Unto you first, 26
God, having raised up his servant Jesus, sent him to bless you, in turning away every one of you from your iniquities.

IV. AND while they were speaking to the 1
people, the priests, and the captain of the temple, and the Sadducees, came upon them, being 2
indignant because they taught the people, and announced in Jesus the resurrection from the dead. And they laid hands on them, and put 3
them in prison unto the morrow; for it was now evening.

But many of those who heard the word believed; and the number of the men became about five thousand.

And it came to pass on the morrow, that 5
their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the hundred of the high priest, were gathered together unto Jerusalem. And having set them 7
in the midst, they asked, By what power, or by what name, did ye do this?

Then Peter, filled with the Holy Spirit, said 8
to them: Rulers of the people, and elders of Israel; if we are this day examined in respect

THE ACTS.

- to a good deed, done to an impotent man, by what means this person has been made whole ;
- 10 be it known to you all, and to all the people of Israel, that by the name of Jesus Ohrist the Nazarene, whom ye crucified, whom God raised from the dead, by him does this man stand here
- 11 before you whole. He is the stone that was set at nought by you the builders, which is become
- 12 the head of the corner. And there is salvation in no other ; for neither is there any other name under heaven, that is given among men, in which we must be saved.
- 13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and obscure men, they wondered ; and they recognized them, that they were with Jesus.
- 14 And beholding the man who had been healed standing with them, they had nothing to say
- 15 against it. But having commanded them to go aside out of the council, they conferred among
- 16 themselves, saying : What shall we do to these men ? For that a notorious miracle has been done by them is manifest to all that dwell in
- 17 Jerusalem, and we are not able to deny it. But that it spread no further among the people, let us strictly threaten them, that they speak hence-
- 18 forth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

CHAPTER IV.

But Peter and John answered and said to 19
them: Whether it is right in the sight of God
to hearken to you rather than to God, judge ye.
For we cannot but speak the things which we 20
saw and heard.

And they, having further threatened them, 21
let them go, finding no way to punish them on
account of the people, because all glorified God
for that which had been done. For the man 22
was above forty years old, on whom this sign of
the healing had been wrought.

And being let go, they went to their own 23
company, and reported all that the chief priests
and elders said to them. And they, hearing it, 24
lifted up their voice to God with one accord,
and said: Lord, thou art he that made heaven,
and earth, and the sea, and all things in them;
who by the mouth of thy servant David said: 25
Why did the heathen rage, and the peoples ima-
gine vain things? The kings of the earth stood 26
near, and the rulers assembled together, against
the Lord, and against his Christ. For in truth 27
there assembled in this city, against thy holy
servant Jesus, whom thou didst anoint, both
Herod, and Pontius Pilate, with the Gentiles, and
the peoples of Israel, to do whatever thy hand and 28
thy counsel before determined to be done. And 29

V. 25. *or*, Why rage the heathen

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new, Lord, behold their threatenings; and graft
to thy servants, that with all boldness they may
30 speak thy word, by stretching forth thy hand
for healing, and that signs and wonders may be
wrought through the name of thy holy servant
Jesus.

31 And when they had prayed, the place was
shaken where they were assembled together;
and they were all filled with the Holy Spirit,
and they spake the word of God with boldness.

32 And the multitude of them that believed were
of one heart and of one soul; and not one said
that aught of the things which he possessed was
33 his own, but they had all things common. And
with great power the apostles gave the testi-
mony to the resurrection of the Lord Jesus;
34 and great grace was upon them all. For there
was no one among them that lacked; for as
many as were possessors of lands or houses sold
them, and brought the prices of the things that
35 were sold, and laid them at the feet of the apos-
tles; and distribution was made to each one
according as he had need.

36 And Joseph, who by the apostles was sur-
named Barnabas, (which is interpreted, Son of
37 consolation,) a Levite, born in Cyprus, having
land sold it, and brought the money, and laid it
at the feet of the apostles.

CHAPTER V.

V. But a certain man named Ananias, with. 1:
Sapphira his wife, sold a possession, and kept 2
back part of the price, his wife also being aware
of it, and brought a certain part, and laid it at
the feet of the apostles. But Peter said: Ana- 3
nias, why has Satan filled thy heart, that thou
shouldst lie to the Holy Spirit, and keep back
part of the price of the land? While it remain- 4
ed, was it not thine own? And after it was sold,
was it not in thine own power? Why didst
thou conceive this thing in thy heart? Thou
hast not lied to men, but to God. And Ana- 5
nias hearing these words fell down, and expired;
and great fear came on all that heard these
things. And the young men arose, wrapt him 6
up, and carried him forth, and buried him.

And it was about the space of three hours af- 7
ter, when his wife, not knowing what was done,
came in. And Peter answered her: Tell me, 8
whether ye sold the land for so much? And
she said: Yea, for so much. Then Peter said to 9
her: Why is it that ye agreed together to tempt
the Spirit of the Lord? Behold, the feet of
those who buried thy husband are at the door, 1
and shall carry thee out. And immediately she 10
fell at his feet, and expired; and coming in, the
young men found her dead, and carried her

V. 6. (2d clause) *or*, laid him out

THE ACTS

new, Lord, behold their threatening
to thy servants, that with all boldness
30 speak thy word, by stretching forth
for healing, and that signs and wonders
wrought through the name of thy I
Jesus.

31 And when they had prayed, the
shaken where they were assembled
and they were all filled with the
and they spake the word of God with

32 And the multitude of them that be
of one heart and of one soul; and
that sought of the things which he pro
33 his own, but they had all things com
with great power the apostles gav
mony to the resurrection of the I
34 and great grace was upon them all.
was no one among them that lacked
many as were possessors of lands or
them, and brought the prices of the
35 were sold, and laid them at the feet
tles; and distribution was made to
according as he had need.

36 And Joseph, who by the apostle
named Barnabas, (which is interpret
37 consolation,) a Levite, born in Cyprus
land sold it, and brought the money.
at the feet of the apostles.

CHAPTER V

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stiles, said: 29
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THE ACTS.

11 forth, and buried her by her husband. And great fear came upon all the church, and upon all that heard these things.

12 And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's

13 porch. But of the rest no one dared to join himself to them; but the people honored them;

14 (and still more were believers added to the

15 Lord, multitudes both of men and women;) so that along the streets they brought forth the sick, and laid them on beds and pallets, that, as Peter was passing, the shadow at least might over-

16 shadow some one of them. And the multitude also of the cities around came together to Jerusalem, bringing sick persons, and those who were vexed by unclean spirits; and they were all healed.

17 But the high priest rose up, and all that were with him, which is the sect of the Sadducees,

18 and were filled with indignation, and laid their hands on the apostles, and put them in the public prison.

19 But an angel of the Lord by night opened the prison doors; and having brought them forth, he

20 said: Go, stand and speak in the temple to the

21 people all the words of this life. And hearing it, they went into the temple at early dawn, and taught.

CHAPTER V.

And the high priest came, and they that were with him, and called the council together, and all the eldership of the children of Israel, and sent to the prison to have them brought. But 22 when the officers came, and found them not in the prison, they returned, and reported, saying: 23 The prison indeed we found shut with all security, and the keepers standing without before the doors; but when we had opened them, we found no one within.

Now when the priest and the captain of the 24 temple and the chief priests heard these things, they were at a loss concerning them, to what this might grow. But one came and told them, say- 25 ing: Behold, the men whom ye put in prison are in the temple, standing and teaching the people. Then went the captain with the officers, and 26 brought them without violence, (for they feared the people,) that they might not be stoned. And having brought them, they set them before 27 the council. And the high priest asked them, saying: Did not we strictly command you not to 28 teach in this name? And, behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us.

And Peter answering, and the apostles, said: 29 We ought to obey God rather than men. The 30 God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him, as a 31

THE ACTS.

- prince and a Savior, did God exalt to his right hand, to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things, and the Holy Spirit also, whom God gave to them that obey him.
- When they heard it, they were convulsed with rage, and took counsel to slay them. But there stood up one in the council, a Pharisee, named Gamaliel, a teacher of the law, honored by all the people, and commanded to put the men forth a little while; and said to them : Men of Israel, take heed to yourselves, what ye are about to do in respect to these men. For before these days arose Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain, and all, as many as obeyed him, were scattered and brought to nought. After this man arose Judas the Galilean, in the days of the registering, and drew away much people after him; he also perished, and all, as many as obeyed him, were dispersed. And now I say to you, refrain from these men, and let them alone; for if this counsel or this work be of men it will come to nought; but if it is of God ye cannot overthrow them; lest haply ye be found also fighting against God.
- And to him they assented; and having called the apostles, they scourged them, and commanded

CHAPTER VI.

them not to speak in the name of Jesus, and let them go.

They therefore went rejoicing from the presence of the council, because for that name they were counted worthy to suffer shame. And every day, in the temple and from house to house, they ceased not to teach, and to announce the glad tidings of Jesus the Christ.

VI. AND in these days, when the number of the disciples was multiplied, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve called the multitude of the disciples to them, and said: It is not proper that we should leave the word of God, and serve tables. Therefore, brethren, look ye out among you seven men of good repute, full of the Holy Spirit and of wisdom, whom we will appoint over this business. But we will give ourselves to prayer, and to the ministry of the word.

And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, whom they set before the apostles; and when they had prayed, they laid their hands on them.

THE ACTS.

- 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.
- 8 And Stephen, full of grace and of power, did great wonders and signs among the people.
- 9 And there arose certain of the synagogue so called of the Libertines, and Cyrenians, and Alexandrians, and of them from Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit with which he spake. Then they suborned men, who said: We have heard him speak blasphemous words against Moses, and against God.
- 12 And they stirred up the people, and the elders, and the scribes; and coming upon him, they seized him, and brought him to the council, and set up false witnesses, who said: This man ceases not to speak blasphemous words against this holy place, and the law. For we have heard him say, that this Jesus the Nazarene will destroy this place, and will change the customs which Moses delivered to us. And all that sat in the council, looking intently upon him, saw his face as the face of an angel.

1 VII. THEN the high priest said, Are then these

V. 9. Libertines, that is, freed-men

CHAPTER VII.

things so? And he said, Brethren, and fathers, 2
hearken. The God of glory appeared to our
father Abraham, when he was in Mesopotamia,
before he dwelt in Charran, and said to him : Go 3
forth from thy country, and from thy kindred,
and come into the land which I shall show thee.
Then went he forth from the land of the Chal- 4
deans, and dwelt in Charran; and from thence,
when his father was dead, he removed him into
this land, wherein ye now dwell. And he gave 5
him no inheritance in it, not even a foot-breadth ;
and he promised to give it to him for a posses-
sion, and to his seed after him, when he had no
child. And God spake after this manner, that 6
his seed shall sojourn in a strange land, and
they shall bring them into bondage, and afflict
them four hundred years. And the nation to 7
whom they shall be in bondage will I judge,
said God; and after that shall they come forth,
and shall serve me in this place. And he gave 8
him the covenant of circumcision; and thus he
begat Isaac, and circumcised him the eighth
day, and Isaac, Jacob, and Jacob the twelve 9
patriarchs. And the patriarchs, moved with
envy, sold Joseph into Egypt. And God was
with him, and delivered him out of all his afflic- 10
tions, and gave him favor and wisdom in the
sight of Pharaoh king of Egypt; and he made
him governor over Egypt and all his house.

THE ACTS.

11 Now there came a famine over all the land of
Egypt and Canaan, and great affliction ; and our
12 fathers found no sustenance. But Jacob, hearing that there was grain in Egypt, first sent out
13 our fathers. And at the second time, Joseph was recognized by his brothers ; and the race of
14 Joseph was made known to Pharaoh. Then sent Joseph, and called for Jacob his father, and all his kindred, threescore and fifteen souls.
15 And Jacob went down into Egypt, and died, he
16 and our fathers, and were removed to Shechem, and laid in the tomb that Abraham bought for a sum of money of the sons of Emmor, the father of Shechem.

17 But as the time of the promise drew near, which God had declared to Abraham, the people
18 grew and multiplied in Egypt, until another king
19 arose, who knew not Joseph. He, dealing subtly with our race, afflicted our fathers, so that they should cast out their infants, that they might not
20 be preserved alive. In which time Moses was born, and was exceeding fair, who was nourished
21 ed three months in his father's house. And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was instructed in all the wisdom of the Egyptians, and was mighty in words and

V. 20. *Gr.* was beautiful before God

CHAPTER VII.

in deeds. And when he was forty years old, it 23
came into his heart to visit his brethren the
children of Israel. And seeing one of them suffer 24
wrong, he defended him, and avenged the one
oppressed by smiting the Egyptian. For he sup- 25
posed his brethren would understand that God
by his hand would deliver them; but they un-
derstood not. And on the following day he 26
showed himself to them as they were contend-
ing, and urged them to peace, saying, Ye are
brethren; why wrong ye one another? But he 27
that wronged his neighbor thrust him away,
saying, Who made thee a ruler and a judge over
us? Wilt thou kill me, as thou didst kill the 28
Egyptian yesterday? And Moses fled at this 29
saying, and became a sojourner in the land of Mi-
dian, where he begat two sons. And when forty 30
years were completed, there appeared to him in
the wilderness of the mount Sinai an angel in a
flame of fire in a bush. And Moses, seeing it, 31
wondered at the sight; and as he drew near to
behold it, the voice of the Lord came to him,
saying: I am the God of thy fathers, the God of 32
Abraham, and the God of Isaac, and the God of
Jacob. And Moses trembled, and durst not be-
hold. And the Lord said to him, Loose the 33
sandals from thy feet; for the place where thou
standest is holy ground. Truly I saw the afflic- 34
tion of my people in Egypt, and I heard their

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- groaning, and came down to deliver them. And
35 now come, I will send thee into Egypt. This
Moses whom they denied, saying, Who made
thee a ruler and a judge? him did God send as a
ruler and a redeemer by the hand of the angel
36 who appeared to him in the bush. He brought
them out, working wonders and signs in the land
of Egypt, and in the Red sea, and in the wilder-
ness forty years.
- 37 This is the Moses who said to the children of
Israel: A Prophet shall God raise up to you of
38 your brethren, like unto me. This is he, that
was in the congregation in the wilderness with
the angel who spake to him in the mount Sinai,
and with our fathers; who received the living
39 oracles to give to us; to whom our fathers
would not be obedient, but thrust him from
them, and in their hearts turned back again into
40 Egypt, saying to Aaron: Make us gods who
shall go before us; for as for this Moses, who
brought us out of the land of Egypt, we know
not what is become of him.
- 41 And they made a calf in those days, and
offered sacrifice to the idol, and rejoiced in the
42 works of their own hands. And God turned
away, and gave them up to worship the host of
heaven; as it is written in the book of the

V. 85. *In some ancient copies: with the hand*

CHAPTER VII.

prophets: O house of Israel, did ye offer to me slain beasts and sacrifices forty years in the wilderness? And ye took up the tabernacle of 43 Moloch, and the star of the god Remphan, the figures which ye made to worship them; and I will carry you away beyond Babylon.

Our fathers had the tabernacle of the testi- 44 mony in the wilderness, as he who spake to Moses commanded, that he should make it according to the pattern that he had seen. Which 45 also our fathers received, and brought in with Joshua into the possession of the heathen, whom God drove out before our fathers, unto the days of David; who found favor before God, and 46 asked that he might find a habitation for the God of Jacob. But Solomon built a house for 47 him. Yet the Most High dwells not in temples 48 made with hands; as says the prophet: Heaven 49 is my throne, and the earth is my footstool. What house will ye build for me, saith the Lord; or what is my place of rest? Did not my hand 50 make all these things?

Stiffnecked and uncircumcised in heart and 51 ears! Ye always resist the Holy Spirit; as your fathers did, so do ye. Which of the prophets 52 did not your fathers persecute? And they slew those who announced beforehand concerning the

THE ACTS

coming of the Just One; of whom ye have now
53 become the betrayers and murderers; who received the law as the ordinances of angels, and kept it not.

54 Hearing these things, they were enraged in their hearts, and gnashed their teeth against him.

55 But, being full of the Holy Spirit, he looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of

56 God, and said: Behold, I see the heavens opened, and the Son of man standing on the right

57 hand of God. And crying out with a loud voice, they stopped their ears, and rushed upon him

58 with one accord; and having cast him out of the city, they stoned him. And the witnesses laid

off their garments at the feet of a young man

59 named Saul, and stoned Stephen, calling and

60 saying, Lord Jesus, receive my spirit. And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And saying this, he fell asleep.

1 VIII. And Saul was consenting to his death.

And on that day there arose a great persecution against the church which was at Jerusalem; and

all were scattered abroad throughout the regions

2 of Judea and Samaria, except the apostles. And

devout men carried Stephen to his burial, and

3 made great lamentation over him. But Saul

CHAPTER VIII.

laid waste the church, entering house after house, and dragging both men and women committed them to prison.

They therefore that were scattered, went 4
abroad, preaching the word. And Philip went 5
down to the city of Samaria, and preached to
them the Christ. And the multitudes with one 6
accord gave heed to the things said by Philip,
when they heard, and saw the signs which he
wrought. For out of many who had unclean 7
spirits they went forth, crying with loud voice;
and many that were palsied and lame were heal-
ed. And there was great joy in that city. 8

But a certain man, named Simon, was in the city 9
before, using sorcery, and bewitching the nation
of Samaria, saying that he was some great one;
to whom all gave heed, from the least to the 10
greatest, saying, This man is the great power of
God. And to him they gave heed, because for a 11
long time they had been bewitched by his sor-
ceries. But when they believed Philip preaching 12
glad tidings concerning the kingdom of God and
the name of Jesus Christ, they were immersed,
both men and women. And Simon also himself 13
believed; and having been immersed, he con-

V. 5. *or, a city*

V. 10. *In many ancient copies: is the power of God, which is called great*

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tinued with Philip, and wondered, beholding the miracles and signs which were wrought.

14 And the apostles in Jerusalem, hearing that Samaria had received the word of God, sent to them Peter and John. Who, having come down, prayed for them, that they might receive the

15 Holy Spirit; for he had not yet fallen upon any of them; but they had only been immersed in 16 the name of the Lord Jesus. Then they laid their hands on them, and they received the Holy Spirit.

17 And Simon, seeing that through the laying on of the apostles' hands the Holy Spirit was given, 18 offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may 19 receive the Holy Spirit. But Peter said to him: Thy money perish with thee; because thou 20 didst think to obtain the gift of God with money.

21 Thou hast no part nor lot in this matter; for thy 22 heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall 23 be forgiven thee. For I perceive that thou art in the gall of bitterness, and the bond of iniquity.

24 And Simon answered, and said: Pray ye to the Lord for me, that none of the things which ye have spoken come upon me.

25 They, therefore, when they had testified and

CHAPTER VIII.

preached the word of the Lord, returned to Jerusalem, and preached the glad tidings to many villages of the Samaritans. But an angel of the Lord spake to Philip, saying: Arise, and go down to the south, to the way that goes down from Jerusalem to Gaza. This is desert.

And he arose and went. And behold, a man of Ethiopia, a eunuch, an officer of state of Candace queen of the Ethiopians, who was over all her treasure, and had come to Jerusalem to worship, was returning, and sitting in his chariot; and he was reading Isaiah the prophet. And the Spirit said to Philip, Go near, and join thyself to this chariot. And Philip ran thither, and heard him reading the prophet Isaiah. And he said, Understandest thou then what thou readest? And he said, how could I, except some one should guide me? And he desired Philip that he would come up and sit with him.

Now the contents of the Scripture which he was reading was this: He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so he opened not his mouth. In his humiliation his judgment was taken away; and his generation who shall fully declare? For his life is taken from the earth.

And the eunuch answered Philip, and said: I

THE ACTS.

- pray thee, of whom does the prophet speak this?
35 Of himself, or of some other man? And Philip opened his mouth, and beginning from this Scripture, preached to him the glad tidings of
36 Jesus. And as they went along the way, they came to a certain water. And the eunuch said: See, here is water; what hinders that I should
37 be immersed? And Philip said: If thou believest with all thy heart, thou mayest. And he answered and said: I believe that Jesus Christ
38 is the son of God. And he commanded that the chariot should stop. And they went down both into the water, both Philip and the eunuch; and
39 he immersed him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for
40 he went on his way rejoicing, But Philip was found at Azotus; and passing through, he preached the glad tidings to all the cities, till he came to Cesarea.
- 1 IX. But Saul, yet breathing out threatenings and slaughter against the disciples of the
2 Lord, went to the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem.

V. 37. is wanting in the best authorities.

CHAPTER. IX.

And as he journeyed, he came near Damas- 3
cus. And suddenly there flashed around him a
light from heaven; and he fell to the earth, and 4
heard a voice saying to him, Saul, Saul, why
persecutest thou me? And he said, Who art 5
thou, Lord? And the Lord said, I am Jesus
whom thou persecutest. But arise, and go into 6
the city, and it shall be told thee what thou
must do.

And the men who journeyed with him were 7
standing speechless, hearing the voice, but seeing
no one. And Saul arose from the earth; and 8
his eyes being opened, he saw nothing; and
leading him by the hand, they brought him into
Damascus. And he was three days without 9
sight, and neither ate nor drank.

And there was a certain disciple at Damas- 10
cus, named Ananias; and to him the Lord said,
in a vision, Ananias! And he said, Behold, I
am here, Lord. And the Lord said to him: 11
Arise, and go into the street which is called
Straight, and inquire in the house of Judas for
one called Saul, of Tarsus; for, behold, he prays.
And he has seen in a vision a man named 12
Ananias coming in, and putting his hand on him,
that he might receive sight.

And Ananias answered: Lord, I have heard 13
from many concerning this man, how great evils
he did to thy saints at Jerusalem. And here he 14

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has authority from the chief priests to bind all
15 that call on thy name. But the Lord said to
him: Go; for he is to me a chosen vessel, to
bear my name before Gentiles, and kings, and
16 the children of Israel; for I will show him how
great things he must suffer for my name's sake.
17 And Ananias went, and entered into the house;
and putting his hands on him said: Brother
Saul, the Lord, even Jesus who appeared to thee
in the way thou camest, has sent me, that thou
mayest receive sight, and be filled with the Holy
18 Spirit. And immediately there fell off from his
eyes as it were scales; and he received sight
19 forthwith, and arose, and was immersed; and
having taken food, he was strengthened.

And Saul certain days was with the disciples
20 at Damascus. And straightway he preached
Jesus in the synagogues, that he is the Son of
21 God. And all that heard him were amazed, and
said: Is not this he who destroyed in Jerusalem
those who called on this name? And he came
hither for this purpose, that he might bring
them bound to the chief priests.

22 But Saul was more strengthened, and con-
founded the Jews who dwelt at Damascus,
proving that this is the Christ.

23 And when many days were completed, the
24 Jews took counsel to kill him. But their lying
in wait became known to Saul. And they were

CHAPTER IX.

watching the gates day and night to kill him. But the disciples took him by night, and let him 25 down through the wall, lowering him in a basket.

And Saul, having come to Jerusalem, attempted 26 to join himself to the disciples; and all were afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him 27 to the apostles, and related fully to them how he saw the Lord in the way, and that he spake to him, and how he preached boldly at Damascus in the name of Jesus. And he was with them, 28 going in and out at Jerusalem, and speaking 29 boldly in the name of the Lord Jesus; and was speaking and disputing against the Grecian Jews; but they undertook to slay him. And the brethren, 30 learning it, brought him down to Cesarea, and sent him forth to Tarsus.

The churches now had peace throughout all 31 Judea and Galilee and Samaria, being built up, and walking in the fear of the Lord, and by the aid of the Holy Spirit were multiplied.

And it came to pass that Peter, passing 32 through them all, came down also to the saints who dwelt at Lydda. And there he found a 33 certain man named Æneas, who had lain upon a pallet eight years, who was palsied. And Peter 34 said to him: Æneas, Jesus the Christ makes thee whole; arise, and make thy bed. And im-

THE ACTS.

35 medietely he arose. And all that dwelt at Lydda and Saron saw him, and they turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which interpreted is called Dorcas. This woman was full of good works and
37 almsdeeds which she did. And it came to pass in those days, that she was sick, and died. And having washed her, they laid her in an upper
38 chamber. And Lydda being near to Joppa, the disciples, having heard that Peter was there, sent to him two men, entreating that he would not delay to come to them.

39 And Peter arose and went with them. When he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and showing coats and garments which
40 Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and
41 seeing Peter, she sat up. And he gave her his hand, and raised her up; and calling the saints
42 and widows, he presented her alive. And it became known throughout all Joppa; and many believed on the Lord.

43 And it came to pass, that he remained many days in Joppa, with one Simon, a tanner.

CHAPTER X.

X. **THERE** was a certain man in Cesarea named 1
Cornelius, a centurion of the band called the
Italian band; devout, and one that feared God 2
with all his house, giving much alms to the peo-
ple, and praying to God always. He saw in a 3
vision distinctly, about the ninth hour of the
day, an angel of God coming in to him, and say-
ing to him, Cornelius! And fixing his eyes on 4
him, he was afraid, and said, What is it, Lord?
And he said to him: Thy prayers and thine alms
are come up for a memorial before God. And 5
now send men to Joppa, and call for Simon,
who is surnamed Peter. He lodges with one 6
Simon a tanner, whose house is by the sea side.

And when the angel who spake to Cornelius 7
was gone, he called two of his household ser-
vants, and a devout soldier of those who waited
on him; and having told them all these things, 8
he sent them to Joppa.

On the morrow, as they were journeying, and 9
drawing near to the city, Peter went up upon
the house-top to pray, about the sixth hour.
And he became very hungry, and desired to eat. 10
While they now were making ready, there fell
upon him a trance; and he beholds heaven 11
opened, and a certain vessel descending upon
him, as a great sheet, bound by four corners,
and let down upon the earth; wherein were all 12
the fourfooted beasts and creeping things of the

THE ACTS

13 earth, and fowls of the air. And there came a
14 voice to him: Arise, Peter; slay, and eat. But
Peter said: Not so, Lord; for I never ate any-
15 thing common or unclean. And a voice came
to him again, the second time: What God
16 cleansed, call not thou common. This was done
thrice; and the vessel was taken up again into
heaven.

17 Now while Peter was doubting in himself
what the vision might be which he had seen, be-
hold, the men who were sent from Cornelius,
having made inquiry for Simon's house, came
18 and stood before the gate; and called, and ask-
ed whether Simon, who is surnamed Peter,
lodges here.

19 While Peter was earnestly considering the
vision, the Spirit said to him, Behold, men are
20 seeking thee. But arise, and go down, and go
with them, making no scruple; because I have
sent them.

21 Peter went down to the men, and said: Be-
hold, I am he whom ye seek. What is the
22 cause for which ye are here? And they said,
Cornelius, a centurion, a just man, and one that
fears God, and of good report among all the na-
tion of the Jews, was warned from God by a
holy angel to send for thee to his house, and to
hear words from thee.

23 So he called them in, and lodged them. And on

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the morrow Peter went forth with them, and certain brethren from Joppa went with him. And 24 on the morrow after they entered into Cesarea. And Cornelius was expecting them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, 25 and fell down at his feet, and did reverence to him. But Peter raised him, saying, Stand up; 26 I myself also am a man. And as he talked with 27 him, he went in, and found many that were come together. And he said to them: Ye know 28 that it is unlawful for a Jew to keep company with, or come to, one of another nation; but God showed me that I should not call any man common or unclean. Wherefore also I came 29 without delay, when sent for. I ask therefore for what reason did ye send for me?

And Cornelius said: Four days ago I was 30 fasting unto this hour, and at the ninth hour was praying in my house; and, behold, a man stood before me in bright clothing, and said: Corne- 31 lius, thy prayer was heard, and thine alms were remembered before God. Send therefore to 32 Joppa, and call for Simon, who is surnamed Peter; he lodges in the house of Simon a tanner, by the sea side; who, when he comes, shall speak to thee. Immediately therefore I sent to 33

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thee; and thou didst well in coming hither. Now therefore we are all present before God, to hear all things that are commanded thee of God.

- 34 And Peter opened his mouth, and said: Of a truth I perceive that God is not a respecter of
35 persons; but in every nation he that fears him, and works righteousness, is acceptable to him.
36 The word which He sent to the children of Israel, publishing glad tidings of peace through
37 Jesus Christ, (he is Lord of all,) ye do know; the thing which was done throughout all Judea, beginning from Galilee, after the immersion
38 which John preached; Jesus of Nazareth, how God anointed him with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed by the devil; for
39 God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom they slew,
40 hanging him on a tree. Him God raised on the
41 third day, and showed him openly; not to all the people, but to witnesses before appointed by God, to us, who ate and drank with him after he
42 rose from the dead. And he commanded us to preach to the people, and to testify that it is he who has been appointed by God to be Judge
43 of the living and dead. To him all the prophets bear witness, that through his name every one

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who believes on him shall receive remission of sins.

While Peter was yet speaking these words, 44
the Holy Spirit fell on all who heard the word.
And they of the circumcision who believed, as 45
many as came with Peter, were astonished, that
on the Gentiles also was poured out the gift of
the Holy Spirit. For they heard them speaking 46
with tongues, and magnifying God.

Then answered Peter: Can any one forbid 47
the water, that these should not be immersed,
who received the Holy Spirit even as we also?
And he commanded that they should be im- 48
mersed in the name of the Lord. Then they
entreated him to remain certain days.

XI. AND the apostles, and the brethren 1
throughout Judea, heard that the Gentiles also
had received the word of God. And when 2
Peter went up to Jerusalem, they that were of
the circumcision contended with him, saying: 3
Thou wentest in to men uncircumcised, and didst
eat with them.

But Peter rehearsed the matter to them in 4
order, from the beginning, saying: I was in the 5
city of Joppa praying; and in a trance I saw a
vision, a certain vessel descending, as a great
sheet, let down out of heaven by four corners;
and it came even to me. On which fixing my 6

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eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, 7 and fowls of the air. And I heard a voice saying to me: Arise, Peter; slay and eat. But I said, Not so, Lord; for nothing common or unclean ever entered into my mouth. But a voice answered me a second time out of heaven: What God cleansed, regard not thou as common. 10 And this was done three times; and all were drawn up again into heaven.

11 And, behold, immediately there stood three men at the house where I was, having been sent to me from Cesarea. And the Spirit bade me go with them, making no scruple. And these six brethren also went with me, and we entered 13 into the man's house. And he told us how he saw the angel in his house, standing and saying to him: Send to Joppa, and call for Simon who 14 is surnamed Peter; who shall speak to thee words, whereby thou shalt be saved, and all thy house.

15 And as I began to speak, the Holy Spirit fell 16 on them, as also on us at the beginning; and I remembered the word of the Lord, how he said: John indeed immersed in water, but ye shall be 17 immersed in the Holy Spirit. If therefore God gave the like gift to them as to us, having believed on the Lord Jesus Christ, who then was I, that I could withstand God? •

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When they heard these things, they held their 18
peace, and glorified God, saying: So then, to
the Gentiles also God granted repentance unto
life.

Now they who were scattered abroad by the 19
persecution that arose on account of Stephen,
went as far as Phenicia, and Cyprus, and Anti-
ooh, speaking the word to none but Jews. But 20
some of them were men of Cyprus and Cyrene,
who, when they were come to Antioch, spake to
the Greeks, preaching the glad tidings of the
Lord Jesus. And the hand of the Lord was with 21
them; and a great number believed, and turned
to the Lord.

But the report concerning them came to the 22
ears of the church which was in Jerusalem; and
they sent forth Barnabas, to go as far as Anti-
ooh. Who, when he came, and saw the grace 23
of God, rejoiced; and exhorted all, that with
purpose of heart they should cleave to the Lord.
For he was a good man, and full of the Holy 24
Spirit and of faith. And a great multitude was
added to the Lord.

And Barnabas departed to Tarsus, to seek for 25
Saul; and having found him, he brought him to 26
Antioch. And it came to pass, that a whole
year they came together in the church, and
taught a great multitude; and the disciples were
first called Christians in Antioch.

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27 And in these days prophets came down
28 from Jerusalem to Antioch. And there stood
up one of them named Agabus, and signified by
the Spirit that there should be great dearth over
all the world ; which came to pass in the days
29 of Claudius Cæsar. And the disciples, according
as any one was prospered, determined each of
them to send relief to the brethren dwelling in
30 Judea. Which also they did, sending it to the
elders by the hands of Barnabas and Saul.

1 XII. AND about that time, Herod the king
stretched forth his hands to oppress certain of
2 the church. And he slew James the brother of
3 John with the sword. And seeing that it pleased
the Jews, he proceeded further to take Peter
also ; (then were the days of unleavened bread ;)
4 whom he apprehended and put in prison, delivering
him to four quaternions of soldiers to
keep him ; intending after the Passover to bring
him forth to the people.

5 Peter therefore was kept guarded in the prison ;
but earnest prayer was made by the church
to God on his behalf.

6 And when Herod was about to bring him
forth, in that night Peter was sleeping between
two soldiers, bound with two chains ; and keep-

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ers before the door were guarding the prison. And, behold, an angel of the Lord stood by him, and a light shined in the prison; and he smote Peter on the side, and raised him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said to him: Gird thyself, and bind on thy sandals; and he did so. And he said to him: Cast thy garment about thee, and follow me. And he went out, and followed him; and knew not that what was done by the angel was true, but thought he saw a vision.

When they had passed the first and the second watch, they came to the iron gate that leads into the city, which opened to them of its own accord; and they went out, and passed on through one street, and immediately the angel departed from him.

And Peter, having come to himself, said: Now I know truly, that the Lord has sent forth his angel, and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And becoming fully conscious of it, he went to the house of Mary the mother of John, who was surnamed Mark, where many were gathered together, and praying.

And as Peter knocked at the door of the gate, a maid-servant came to hearken, named Rhoda.

And recognizing Peter's voice, she opened not

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the gate for gladness, but ran in, and told that
15 Peter stood before the gate. And they said to
her, Thou art mad. But she confidently affirmed
that it was even so. And they said, It is his
angel.

16 But Peter continued knocking; and opening
17 the door they saw him, and were amazed. And
beckoning to them with the hand to be silent, he
related to them how the Lord had brought him
out of the prison. And he said, Go tell these
things to James, and to the brethren. And he
departed, and went to another place.

18 Now when it was day, there was no small
commotion among the soldiers, as to what was
19 become of Peter. And Herod, when he had
sought for him, and found him not, after ex-
amining the keepers, commanded that they
should be led away to death. And he went
down from Judea to Cesarea, and there abode.

20 And Herod was highly displeased with the Tyr-
ians and Sidonians. But they came with one
accord to him, and, having made Blastus the
king's chamberlain their friend, desired peace;
because their country was nourished by that of
the king.

21 And on a set day Herod, arrayed in royal ap-
parel, sat upon his throne, and made a speech
22 to them. And thereupon the people shouted,
23 The voice of a god, and not of a man! And

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immediately an angel of the Lord smote him, because he gave not glory to God; and he was eaten of worms, and expired.

But the word of God grew and multiplied. **24**
And Barnabas and Saul returned from Jeru- **25**
salem, when they had performed the service,
and took with them John, who was surnamed
Mark.

XIII. Now there were at Antioch, in the **1**
church that was there, prophets and teachers;
Barnabas, and Simeon who was called Niger,
and Lucius the Cyrenean, and Manaen the
foster-brother of Herod the tetrarch, and Saul.

And while they were ministering to the Lord, **2**
and fasting, the Holy Spirit said: Set apart for
me Barnabas and Saul, unto the work to which
I have called them. Then, having fasted and **3**
prayed, and laid their hands on them, they sent
them away.

They therefore, being sent forth by the Holy **4**
Spirit, came down to Seleucia; and from thence
they sailed away to Cyprus. And having come **5**
to Salamis, they preached the word of God in
the synagogues of the Jews; and they had also
John as an assistant.

And having gone through the island to Pa- **6**
phos, they found a certain Magian, a Jewish
false prophet, whose name was Bar-jesus; who **7**

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25 Israel. Now as John was finishing his course, he said: Whom do ye suppose me to be? I am not he. But, behold, there comes one after me, the sandal of whose feet I am not worthy to loose.

26 Men, brethren, children of the race of Abraham, and whoever among you fears God, to you
27 the word of this salvation was sent forth. For they that dwell at Jerusalem, and their rulers, not knowing him, nor the voices of the prophets which are read every sabbath day, fulfilled them
28 in condemning him. And though they found no cause of death, they demanded of Pilate that
29 he should be slain. And when they had fulfilled all the things written of him, they took him down from the tree, and laid him in a tomb.
30 But God raised him from the dead. And he
31 was seen for many days by those who came up with him from Galilee to Jerusalem; who are
32 now his witnesses unto the people. And we declare to you glad tidings of the promise made
33 to the fathers, that God has fulfilled this to us their children, in raising Jesus; as also it is written in the second psalm, Thou art my Son,
34 I this day have begotten thee. And that he raised him up from the dead to return no more to corruption, he has thus spoken: I will give

V. 33. *In the oldest copies: in the first psalm*

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to you the holy, the sure promises of David.
Wherefore also in another psalm he says : Thou 35
wilt not suffer thy Holy One to see corruption.
For David, having served his own generation ac- 36
cording to the purpose of God, fell asleep, and
was added to his fathers, and saw corruption.
But he, whom God raised, saw not corruption. 37

Be it known to you therefore, men, brethren, 38
that forgiveness of sins through this man is an-
nounced to you ; and by him all that believe are 39
justified from all things, from which ye were
not able to be justified by the law of Moses.

Beware therefore, lest that come upon you, 40
which is spoken in the prophets : Behold, ye 41
despisers, and wonder, and perish ; for I work
a work in your days, a work which ye will not
believe, though one should fully declare it to you.

And as they were going out, they besought 42
that these words might be spoken to them on
the next sabbath. And when the congregation 43
was broken up, many of the Jews and of the
proselyte worshippers followed Paul and Bar-
nabas ; who, speaking to them, persuaded them
to continue in the grace of God.

And on the next sabbath day, almost the whole 44
city came together to hear the word of God.
But the Jews, seeing the multitudes, were filled 45
with indignation, and spake against the things
said by Paul, contradicting and blaspheming.

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- 46 Then Paul and Barnabas spake boldly, and said: It was necessary that the word of God should first be spoken to you; but since ye thrust it from you, and judge yourselves not worthy of the eternal life, lo, we turn to the Gen-
47 tiles. For so has the Lord commanded us: I have set thee for a light of the Gentiles, that thou shouldst be for salvation to the end of the earth.
48 And the Gentiles hearing it rejoiced, and glorified the word of the Lord; and as many as
49 were appointed unto eternal life believed. And the word of the Lord was spread abroad throughout all the region.
50 But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and drove them out from their borders.
51 And they, having shaken off the dust of their
52 feet against them, came to Iconium. And the disciples were filled with joy, and with the Holy Spirit.

- 1 XIV. And it came to pass in Iconium, that they went together into the synagogue of the Jews, and so spake, that a great multitude both
2 of Jews and Greeks believed. But the Jews who disbelieved stirred up and embittered the minds of the Gentiles against the brethren.
3 They spent a long time, therefore, speaking

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boldly in the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands.

But the multitude of the city was divided; 4
and part held with the Jews, and part with the apostles. And when a movement was made, 5
both of the Gentiles and Jews with their rulers; to abuse and stone them, they being aware^d of 6
it fled to the cities of Lycaonia, Lystra and Derbe, and the region around; and there they 7
preached the glad tidings.

And there sat a certain man at Lystra, impotent in his feet, being lame from his mother's womb, who never walked. This man was listening to Paul as he spake; who, fixing his eyes on him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on 10
thy feet. And he leaped up, and walked.

And the multitudes, seeing what Paul had 11
done, lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, 12
Jupiter; and Paul, Mercurius, because he was the chief speaker. And the priest of Jupiter, that was before the city, brought oxen and garlands to the gates, and would have offered sacrifice with the people. But the apostles, 14
Barnabas and Paul, hearing of it, rent their clothes, and rushed forth to the multitude; cry-

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- 15 ing out, and saying: Sirs, why do ye these things? We also are men of like nature with you, bringing you glad tidings, that ye should turn from these vanities to the living God, who made heaven, and earth, and the sea, and all things
- 16 that are therein; who, in the ages past, suffered
- 17 all nations to walk in their own ways; though he left not himself without witness, in that he did good, giving you rain from heaven, and fruitful seasons, filling your hearts with food and gladness.
- 18 And with these sayings they hardly restrained the people from sacrificing to them.
- 19 But there came thither Jews from Antioch and Iconium; and having persuaded the people, and stoned Paul, they drew him out of the city,
- 20 supposing that he was dead. But the disciples having gathered around him, he rose up, and came into the city; and on the morrow, he departed with Barnabas to Derbe. And having preached the glad tidings to that city, and made many disciples, they turned back to Lystra, and
- 22 Iconium, and Antioch; confirming the souls of the disciples, exhorting them to continue in the faith, and that we must through much affliction enter into the kingdom of God.
- 23 Now having appointed for them elders in every church, they commended them, with prayer and fasting, to the Lord on whom they

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had believed. And having passed through Pi- 24
sidia, they came to Pamphylia. And having 25
spoken the word in Perga, they went down to
Attalia; and thence they sailed away to An- 26
tioch, from whence they had been commended
to the grace of God for the work which they
accomplished.

And when they had come, and had gathered 27
the church together, they reported how great
things God wrought with them, and that he
opened to the Gentiles a door of faith. And 28
there they abode no little time with the disciples.

XV. AND certain men who came down from 1
Judea taught the brethren: Except ye are cir-
cumcised after the custom of Moses, ye cannot
be saved. Paul and Barnabas having therefore 2
had no little dissension and discussion with
them, they determined that Paul and Barnabas,
and certain others of them, should go up to Je-
rusalem to the apostles and elders about this
question.

They therefore, having been sent forward by 3
the church, passed through Phenicia and Sama-
ria, declaring the conversion of the Gentiles;
and they caused great joy to all the brethren.
And having come to Jerusalem, they were gladly 4
received by the church, and the apostles and
elders; and they reported how great things

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- 5 God wrought with them. , But there arose some of those from the sect of the Pharisees who believed, saying: It is necessary to circumcise them, and to command them to keep the law of Moses.
- 6 And the apostles and the elders came together to consider this matter. And when there had been much discussion, Peter arose, and said to them: Men, brethren, ye know that a long time ago God made choice among us, that by my mouth the Gentiles should hear the word of the
- 8 glad tidings and believe. And God who knows the heart bare them witness, giving to them the
- 9 Holy Spirit, as also to us; and made no difference between us and them, purifying their hearts by faith.
- 10 Now therefore why do ye tempt God, by putting a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?
- 11 But, through the grace of the Lord Jesus, we believe that we shall be saved, in the same manner as they also.
- 12 And all the multitude became silent, and listened to Barnabas and Paul, narrating how great signs and wonders God had wrought among the Gentiles through them.
- 13 And after they were silent, James answered,
- 14 saying: Men, brethren, hearken to me. Simeon narrated how at first God visited the Gentiles, to

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take out of them a people for his name. And 15
with this agree the words of the prophets ; as it
is written : After this I will return, and will re- 16
build the tabernacle of David, which is fallen
down ; and I will rebuild the ruins thereof, and
will set it up again ; that the rest of men may 17
seek after the Lord, and all the Gentiles, upon
whom my name has been called, saith the Lord,
who doeth these things.

Known to God are all his works from the be- 18
ginning of the world.

Wherefore my judgment is, that we trouble 19
not those who from among the Gentiles are turn-
ing to God ; but that we write to them, that they 20
abstain from pollutions of idols, and from forni-
cation, and from what is strangled, and from
blood. For Moses of old time has in every city 21
those who preach him, being read in the syna-
gogues every sabbath.

Then the apostles and the elders, with the 22
whole church, resolved, having chosen men from
themselves, to send them to Antioch with Paul
and Barnabas ; namely, Judas surnamed Barsa-
bas, and Silas, leading men among the brethren.
And they wrote by them thus : The apostles and 23
the elders and the brethren, to the brethren from

V. 17. *or, who makes these things known of old (omit-
ting v. 18, as in ancient copies.)*

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- the Gentiles throughout Antioch and Syria and
24 Cilicia, greeting: Forasmuch as we heard, that
some who went out from us troubled you with
words, subverting your souls, saying that ye
must be circumcised and keep the law, to whom
25 we gave no commandment; it seemed good to
us, having become of one mind, to choose men
and send them to you, with our beloved Barna-
26 bas and Paul, men who have hazarded their lives
for the name of our Lord Jesus Christ.
- 27 We have sent therefore Judas and Silas, who
will themselves also by word tell you the same
28 things. For it seemed good to the Holy Spirit,
and to us, to lay upon you no further burden
29 except these necessary things; that ye abstain
from things offered to idols, and from blood, and
from what is strangled, and from fornication;
from which if ye keep yourselves, ye will do
well. Farewell.
- 30 So they, being dismissed, came to Antioch;
and assembling the multitude they delivered the
31 epistle. And having read it, they rejoiced for the
32 consolation. And Judas and Silas, also them-
selves being prophets, exhorted the brethren
with many words, and confirmed them.
- 33 And after they had remained a while, they

V. 24. *The oldest copies omit: saying, that ye must be circumcised and keep the law*

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were dismissed with peace from the brethren to the apostles. But it pleased Silas to abide there 84 still. Paul also and Barnabas continued in Antioch, teaching and preaching the glad tidings of the word of the Lord, with many others also.

And some days after, Paul said to Barnabas: 86 Let us return now, and visit the brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas 87 determined to take with them John, who was surnamed Mark. But Paul thought it proper 88 not to take with them him, who departed from them from Pamphylia, and went not with them to the work. And there arose a sharp conten- 89 tion, so that they departed one from the other, and Barnabas took Mark, and sailed to Cyprus. And Paul chose Silas, and went forth, being 40 commended by the brethren to the grace of God. And he went through Syria and Cilicia, confirm- 41 ing the churches.

XVI. And he came down to Derbe and Lystra. And, behold, a certain disciple was there, named Timothy, the son of a believing Jewish woman, but whose father was a Greek; who 2 was well reported of by the brethren in Lystra and Iconium. Him Paul wished to go forth with 8

V. 34 is emitted in the oldest copies.

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him, and took and circumcised him on account of the Jews who were in those places; for they all knew that his father was a Greek.

4 And as they journeyed through the cities, they delivered to them the decrees to keep, that were ordained by the apostles and elders who were
5 in Jerusalem. The churches, therefore, were established in the faith, and increased in number daily,

6 Now when they had gone through the region of Phrygia and Galatia, and were forbidden by
7 the Holy Spirit to speak the word in Asia, they came to Mysia, and attempted to go into Bithynia; but the Spirit of Jesus did not permit them.

8 And passing by Mysia, they came down to Troas.

9 And a vision appeared to Paul in the night. There stood a man, a Macedonian, beseeching him, and saying, Come over into Macedonia, and
10 help us. And when he had seen the vision, immediately we sought to go into Macedonia, concluding that the Lord had called us to preach
11 the glad tidings to them. Therefore setting sail from Troas, we ran with a straight course to Samothrace, and on the following day to Neapolis; and from thence to Philippi, which is the
12 chief city of that part of Macedonia, a colony. And we continued in that city certain days.

13 And on the sabbath, we went forth out of the gate by a river side, where was wont to be a

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place of prayer; and we sat down, and spake to the women who came together.

And a certain woman named Lydia, a seller of 14 purple, of the city of Thyatira, who worshipped God, was listening; whose heart the Lord opened to attend to the things spoken by Paul. And 15 when she was immersed and her household, she besought us, saying: If ye have judged me to be a believer in the Lord, come into my house, and abide. And she constrained us.

And it came to pass, as we were going to the 16 place of prayer, a certain bondmaid having a spirit of divination met us, who brought her masters much gain by soothsaying. She, having 17 followed Paul and us, cried, saying: These men are the servants of the most high God, who announce to us the way of salvation.

And this she did many days. But Paul, being 18 indignant, turned and said to the spirit, I command thee in the name of Jesus Christ to come out from her. And he came out the same hour.

And her masters, seeing that the hope of their 19 gain departed, laid hold of Paul and Silas, and drew them into the marketplace before the rulers. And having brought them to the ma- 20 gistrates, they said: These men, being Jews, greatly disturb our city; and teach customs, which 21

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it is not lawful for us to receive, or to observe, being Romans.

22 And the multitude rose up together against them; and the magistrates rent off their clothes, 23 and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailer 24 to keep them safely; who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises to God; and the prisoners 26 listened to them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and the chains of all were 27 loosed. And the jailer, awaking out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing 28 that the prisoners had fled. But Paul cried with a loud voice saying, Do thyself no harm; 29 for we are all here. And calling for lights, he sprang in, and trembling fell down before Paul 30 and Silas; and having brought them out, he 31 said: Sirs, what must I do to be saved? And they said: Believe on the Lord Jesus Christ, 32 and thou shalt be saved, and thy house. And they spake to him the word of the Lord, and to all that were in his house.

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And taking them along, the same hour of the 33.
night, he washed their stripes; and was im-
mersed, himself and all his, immediately. And 34
having brought them up into his house, he set
food before them, and rejoiced, with all his
house, believing in God.

And when it was day, the magistrates sent the 35
serjeants, saying, Let those men go. And the 36
keeper of the prison reported these words to
Paul, The magistrates have sent to let you go;
now therefore depart, and go in peace.

But Paul said to them, They beat us openly 37
uncondemned, being Romans, and cast us into
prison; and now do they send us forth secretly?
Nay verily; but let them come themselves and
bring us out.

And the serjeants reported these words to the 38
magistrates; and they were afraid, when they
heard that they were Romans. And they came 39
and besought them, and bringing them out, en-
treated them to depart out of the city.

And they went out of the prison, and entered 40
into the house of Lydia; and seeing the brethren
they exhorted them, and departed.

XVII. AND passing through Amphipolis and 1
Apollonia, they came to Thessalonica, where was
the synagogue of the Jews. And Paul, as his 2
custom was, went in to them, and for three sab-

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- baths reasoned with them from the Scriptures,
3 opening them, and setting forth that the Christ
must suffer, and rise again from the dead; and
that this is the Christ, Jesus whom I preach to
4 you. And some of them believed, and joined
themselves to Paul and Silas; and of the devout
Greeks a great multitude, and of the chief women
not a few.
- 5 But the Jews, moved with envy, having
taken to them, of the idlers in the market-place,
certain vicious men, and gathered a crowd, set
the city in an uproar; and assaulting the house
of Jason, they sought to bring them unto the
6 people. And not finding them, they dragged
Jason and certain brethren before the rulers of
the city, crying: These that have turned the
7 world upside down are come hither also. Whom
Jason has received; and all these are acting con-
trary to the decrees of Cæsar, saying that there
is another king, Jesus.
- 8 And they troubled the people and the rulers
9 of the city, when they heard these things. And
having taken security of Jason, and of the oth-
ers, they let them go.
- 10 And the brethren immediately sent away
Paul and Silas by night to Berea; who coming

V. 4. *or*, were allotted to

V. 5. *Some ancient copies omit*: moved with envy

CHAPTER XVII.

thither went into the synagogue of the Jews. These were more noble than those in Thessa- 11
lonica, in that they received the word with all
readiness of mind, and searched the Scriptures
daily, whether these things were so.

Many of them therefore believed; and of 12
honourable Grecian women and men, not a few.
But when the Jews of Thessalonica knew that 13
also at Berea the word of God was preached by
Paul, they came, stirring up the people there
also. And then immediately the brethren sent 14
away Paul to journey as upon the sea; but Silas
and Timothy abode there still. And they that 15
conducted Paul brought him to Athens; and
having received a command to Silas and Timo-
thy to come to him as soon as possible, they de-
parted.

Now while Paul was waiting for them at 16
Athens, his spirit was stirred in him, when he
saw the city full of idols. Therefore he reason- 17
ed in the synagogue with the Jews and the de-
vout persons, and in the market daily with them
that met with him. And certain philosophers 18
of the Epicureans, and of the Stoics, were dis-
puting with him. And some said, What would
this babbler say? and others, He seems to be a
proclaimer of foreign gods; because he made
known to them the good news of Jesus and the
resurrection. And taking hold of him, they 19

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brought him upon Mars' Hill, saying: May we know what this new doctrine is, of which thou
20 speakest? For thou bringest certain strange things to our ears; we would know therefore
21 what these things mean. Now all Athenians, and the strangers residing there, spent their leisure for nothing else, but to tell or to hear something new.

22 And Paul, standing in the midst of Mars' Hill, said: Men of Athens, in all things I perceive that ye are very devout. For as I passed
23 by, and observed your objects of worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. Whom therefore, not knowing, ye worship, him declare I unto you.
24 The God who made the world and all things therein, he being Lord of heaven and earth,
25 dwells not in temples made with hands; nor is ministered to by human hands, as if needing any thing more, himself giving to all life, and
26 breath, and all things. And he made of one blood every nation of men to dwell on all the face of the earth, having fixed the appointed
27 seasons and bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, although he is not
28 far from every one of us; for in him we live, and move, and have our being; as also some of your own poets have said, For his offspring also

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are we. Forasmuch then as we are the offspring 29
of God, we ought not to think that the Godhead
is like to gold, or silver, or stone, graven by art
and man's device. The times of ignorance there- 30
fore God overlooked; but now commands all
men every where to repent. Because he fixed 31
a day, in which he will judge the world in right-
eousness by the man whom he appointed, having
given assurance to all by raising him from the
dead.

And when they heard of a resurrection of 32
the dead, some mocked; and others said, We
will hear thee again of this matter. And thus 33
Paul departed from among them.

But certain ones, joining themselves to him, 34
believed; among whom was also Dionysius the
Areopagite, and a woman named Damaris, and
others with them.

XVIII. AFTER these things Paul departed 1
from Athens, and came to Corinth. And finding 2
a certain Jew named Aquila, a native of Pontus,
lately come from Italy, and Priscilla his wife,
(because Claudius had commanded all the Jews
to depart from Rome,) he came to them; and 3
because he was of the same trade, he abode
with them, and wrought; for by their occupa-
tion they were tentmakers. And he reasoned 4

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in the synagogue every sabbath, and persuaded both Jews and Greeks.

5 Now when Silas and Timothy came down from Macedonia, Paul was engrossed with the word, testifying to the Jews that Jesus is the

6 Christ. But they opposing themselves and blaspheming, he shook out his garments and said to them: Your blood be upon your own head; I am clean; from henceforth I will go to the Gentiles.

7 And departing thence he entered into a certain man's house, named Justus, one who worshipped God, whose house was adjoining the

8 synagogue. And Crispus, the ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were immersed.

9 And the Lord said to Paul, through a vision in the night: Be not afraid, but speak, and hold
10 not thy peace; for I am with thee, and no one shall assail thee to hurt thee; for I have much
11 people in this city. And he continued there a year and six months, teaching the word of God among them.

12 And when Gallio was proconsul of Achaia, the Jews rose up with one accord against Paul,
13 and brought him before the judgment seat, saying: This man persuades men to worship God contrary to the law.

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And as Paul was about to open his mouth, 14
Gallio said to the Jews: If it were some injus-
tice, or wicked misdeed, O Jews, with reason I
would have borne with you. But if it is a ques- 15
tion about a word, and names, and your own
law, look to it yourselves; I will not be a judge
of these things. And he drove them away from 16
the judgment seat.

But having all seized upon Sosthenes, the ruler 17
of the synagogue, they beat him before the judg-
ment seat. And Gallio cared for none of those
things.

And Paul having remained yet many days, 18
took leave of the brethren, and sailed thence
to Syria, and with him Priscilla and Aquila;
having shaven his head in Cenchrea, for he had
a vow. And they came to Ephesus, and he left 19
them there; but entering himself into the syna-
gogue, he reasoned with the Jews. And they 20
desiring him to remain a longer time with them,
he consented not; but bade them farewell, say- 21
ing, [I must by all means keep the coming feast
at Jerusalem; but] I will return again to you,
if God will. And he sailed from Ephesus. And 22
having landed at Cesarea, and gone up and salu-
ted the church, he went down to Antioch. And 23

V. 21. *The words in brackets are omitted in the oldest copies.*

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after he had spent some time there, he departed, going through the country of Galatia and Phrygia in order, strengthening all the disciples.

- 24 And a certain Jew named Apollos, a native of Alexandria, an eloquent man, and mighty in
25 the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in spirit, he spake and taught correctly the things concerning Jesus, knowing only the
26 immersion of John. And he began to speak boldly in the synagogue. But Aquila and Priscilla, having heard him, took him to them, and expounded to him the way of God more perfect-
27 ly. And he wishing to pass through into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he was come, contributed much to those who had believed through
28 grace. For he powerfully confuted the Jews in public, showing by the Scriptures that Jesus was the Christ.

- 1 XIX. AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper parts came to Ephesus. And finding
2 certain disciples, he said to them: Did ye receive the Holy Spirit when ye believed? And they said to him: Nay, we did not even hear
3 whether there is a Holy Spirit. And he said to them, Unto what then were ye immersed? And

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they said, Unto John's immersion. Then said 4
Paul: John indeed immersed with the immer-
sion of repentance; saying to the people, that
they should believe on him who should come af-
ter him, that is, on Jesus. And when they heard 5
this, they were immersed in the name of the
Lord Jesus. And Paul having laid his hands 6
upon them, the Holy Spirit came on them; and
they spake with tongues, and prophesied. And 7
all the men were about twelve.

And he went into the synagogue, and spake 8
boldly for three months, reasoning and per-
suading them of the things concerning the king-
dom of God. But when some were hardened, 9
and believed not, speaking evil of the Way before
the multitude, he departed from them, and sepa-
rated the disciples, reasoning daily in the school
of Tyrannus. And this continued for two years; 10
so that all who dwelt in Asia heard the word of
the Lord, both Jews and Greeks. And God 11
wrought special miracles by the hands of Paul;
so that also there were carried from his body to 12
the sick, handkerchiefs or aprons, and the dis-
eases departed from them, and the evil spirits
went out from them.

Then some of the wandering Jewish exor- 13
cists took upon them to name the name of the
Lord Jesus over those who had the evil spirits,
saying: I adjure you by the Jesus whom Paul

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14 preaches. And there were seven sons of one
Sceva, a Jewish chief priest, who did this.

15 And the evil spirit answered and said, Jesus I
know, and Paul I well know; but who are ye?

16 And the man in whom the evil spirit was leaped
on them, and overcame them, and prevailed
against both, so that they fled out of that house

17 naked and wounded. And this became known
to all, both Jews and Greeks, who dwelt at
Ephesus; and fear fell on them all, and the name

18 of the Lord Jesus was magnified. And many of
the believers came, confessing, and declaring their

19 deeds. Many of those also who practised curious
arts brought together the books, and burned
them before all; and they counted the price of
them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God and prevailed.

21 When these things were ended, Paul purposed
to go to Jerusalem, passing through Macedonia
and Achaia; saying, After I have been there,

22 I must also see Rome. So he sent into Macedonia
two of those who ministered to him, Timothy
and Erastus; but he himself stayed in Asia
for a season.

23 And about that time, there arose no small tumult

24 about the Way. For a certain man named
Demetrius, a silversmith, who made silver shrines
of Diana, brought no small gain to the craftsmen;

25 whom he called together, with the work-

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men of like occupation, and said: Sirs, ye well know that by this craft we have our wealth. Moreover ye see and hear, that this Paul has 26 persuaded and turned aside much people, not only of Ephesus, but of almost all Asia, saying that they are not gods, which are made with hands. And there is danger to us, not only that 27 this branch of business will come into disrepute, but also that the temple of the great goddess Diana will be accounted nothing, and her magnificence will be destroyed, whom all Asia and the world worship.

And hearing it, they became full of wrath, 28 and continued crying out, saying, Great is Diana of the Ephesians. And the whole city was filled 29 with confusion; and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And Paul wishing to enter in 30 unto the people, the disciples suffered him not. And some also of the Chiefs of Asia, being his 31 friends, sent to him, entreating him not to adventure himself into the theatre.

Some therefore were crying one thing, and 32 some another; for the assembly was confused, and the greater part knew not wherefore they had come together. And they brought forward 33 Alexander out of the multitude, the Jews thrusting him forward. And Alexander beckoned

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with the hand, desiring to make his defence to
24 the people. But when they knew that he was a
Jew, one voice arose from all, crying about two
hours, Great is Diana of the Ephesians.

35 And the Town-clerk, having quieted the peo-
ple, said: Men of Ephesus, what human being is
there, who knows not that the city of the Ephe-
sians is keeper of the great Diana, and of the im-
36 age which fell down from Jupiter? These things
being therefore undeniable, ye ought to be quiet,
37 and to do nothing rashly. For ye brought
hither these men, who are neither robbers of
38 temples, nor blasphemers of your goddess. If
therefore Demetrius, and the craftsmen with
him, have a matter against any man, the law is
open, and there are proconsuls; let them implead
39 one another. But if ye make any demand con-
cerning other matters, it shall be determined in
40 the lawful assembly. For we are in danger of
being called in question for this day's riot, there
being no cause whereby we may give an account
41 of this concourse. And when he had thus
spoken, he dismissed the assembly.

1 XX. And after the tumult had ceased, Paul
called to him the disciples, and having embraced
2 them, departed to go into Macedonia. And hav-

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ing gone through these parts, and given them much
exhortation, he came into Greece. And after he
had stayed three months, a plot being laid for him
by the Jews, as he was about sailing to Syria, it
was resolved that he should return through Ma-
cedonia. And there accompanied him unto
Asia Sopater, son of Pyrrhus, a Berean; and of
the Thessalonians, Aristarchus and Secundus;
and Gaius of Derbe, and Timothy; and of Asia,
Tychicus and Trophimus. These, having gone
forward, were waiting for us at Troas. But we
sailed forth from Philippi, after the days of un-
leavened bread, and came to them to Troas in
five days; where we abode seven days.

And on the first day of the week, we having
come together to break bread, Paul discoursed
to them (being about to depart on the morrow),
and continued the discourse until midnight.
Now there were many lights in the upper room,
where we were assembled. And there sat on
the window a certain young man named Euty-
chus, being fallen into a deep sleep; and as Paul
was long discoursing, he sunk down with sleep,
and fell down from the third loft, and was
taken up dead. And Paul went down, and fell
on him, and having embraced him said: Do not
lament, for his life is in him. And having come
up again, and broken the bread, and eaten, he
talked a long while even till break of day, and

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12 so departed. And they brought the young man living, and were not a little comforted.

13 And we, going forward to the ship, embarked for Assos, intending there to take in Paul; for so had he appointed, intending himself to go on
14 foot. And when he met with us at Assos, we
15 took him in, and came to Mitylene. And sailing thence, we came the following day over against Chios; and the next day we arrived at Samos; and having tarried at Trogyllium, we came the
16 next day to Miletus. For Paul had determined to sail past Ephesus, that he might not spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem on the day of Pentecost.

17 And from Miletus he sent to Ephesus, and call-
18 ed the elders of the church. And when they were come to him, he said to them: Ye know, from the first day that I came into Asia, after what manner I have been with you the whole
19 time; serving the Lord with all lowliness of mind, and with tears, and trials which befell me
20 by the plottings of the Jews; how I kept back nothing that was profitable, that I should not announce it to you, and teach you, publicly and
21 from house to house; testifying, to both Jews and Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit

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to Jerusalem, not knowing the things that shall
befall me there; save that the Holy Spirit wit- 23
nesses to me in every city, saying that bonds and
afflictions await me. But none of these things 24
move me, neither count I my life dear to my-
self, so that I may finish my course with joy,
and the ministry which I received from the Lord
Jesus, to testify the good news of the grace of
God.

And now, behold, I know that all ye, among 25
whom I went about preaching the kingdom of
God, shall see my face no more. Wherefore I 26
testify to you this day, that I am pure from the
blood of all; for I shunned not to declare to you 27
the whole counsel of God.

Take heed therefore to yourselves, and to all 28
the flock, in which the Holy Spirit made you
overseers, to feed the church of the Lord, which
he purchased with his own blood. For I know 29
this, that after my departure shall grievous
wolves enter in among you, not sparing the
flock. And from among yourselves shall men 30
arise, speaking perverse things, to draw away
disciples after them. Therefore watch, remem- 31
bering that for the space of three years, night and
day, I ceased not to warn every one with tears.

V. 24. *The oldest copies omit: with joy*

V. 28. *In some ancient copies: church of God*

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82 And now, brethren, I commend you to God,
and to the word of his grace, who is able to
83 build you up, and to give you an inheritance
among all the sanctified. I coveted no one's
84 silver, or gold, or apparel. Ye yourselves know,
that these hands ministered to my necessities,
85 and to them that were with me. In all ways I
showed you that, so labouring, ye ought to as-
sist the weak, and to remember the words of the
Lord Jesus, that he himself said, It is more bless-
ed to give than to receive.

86 And when he had thus spoken, he kneeled
87 down, and prayed with them all. And they all
wept sorely, and fell on Paul's neck, and kissed
88 him; sorrowing most of all for the word which he
had spoken, that they should behold his face no
more. And they accompanied him to the ship.

1 XXI. AND it came to pass, that after we had
separated from them, and had put to sea, we
came with a straight course to Coos, and the day
following to Rhodes, and from thence to Patara.
2 And finding a ship crossing over to Phenicia, we
3 went aboard, and put to sea. And coming in
sight of Cyprus, and leaving it on the left hand,
we sailed to Syria, and landed at Tyre; for there
4 the ship was to unlade her burden. And having

V. 1. or, after we had torn ourselves from them

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found out the disciples, we tarried there seven days; who said to Paul through the Spirit, that he should not go up to Jerusalem.

And when we had completed the days, we departed and went our way; they all accompanying us, with wives and children, till we were out of the city; and we kneeled down on the beach, and prayed. And having embraced one 6 another, we went on board the ship; and they returned to their homes.

Now we, completing the voyage, came down 7 from Tyre to Ptolemais; and having embraced the brethren, we remained with them one day. And on the morrow we departed, and came to 8 Cesarea; and we entered into the house of Philip the evangelist, being one of the seven, and abode with him. And this man had four daugh- 9 ters, virgins, who prophesied.

And while we were remaining several days, 10 there came down from Judea a certain prophet, named Agabus. And coming to us, he took 11 Paul's girdle, and bound his own hands and feet, and said: Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owns this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, 12 both we, and they of that place, besought him not to go up to Jerusalem. Then answered Paul: 13 What mean ye, to weep and to break my heart?

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- For I am ready not only to be bound, but also to die at Jerusalem, for the name of the Lord Jesus.
- 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.
- 15 And after those days, having packed up our
- 16 baggage, we went up to Jerusalem. There went with us also some of the disciples from Cesarea, bringing us to Mnason of Cyprus, an old disciple, with whom we should lodge.
- 17 Now when we were come to Jerusalem, the
- 18 brethren received us gladly. And on the following day, Paul went in with us to James; and all
- 19 the elders were present. And having embraced them, he recounted particularly what things God had wrought among the Gentiles through his ministry.
- 20 And they, when they heard it, glorified the Lord. And they said to him: Thou seest, brother, how many thousands of Jews there are who
- 21 believe; and they are all zealots for the law. And they were informed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, saying that they should not circumcise their children, nor walk after the
- 22 customs. What is it therefore? A multitude must surely come together; for they will hear
- 23 that thou hast come. Do therefore this that we say to thee: We have four men who have a vow
- 24 on them; these take with thee, and purify thy-

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self with them, and bear the charges for them, that they may shave their heads; and all shall know that those things, of which they have been informed concerning thee, are nothing, but that thou thyself also walkest orderly, keeping the law. But concerning the Gentiles who have believed, 25 we wrote to them, deciding that they should observe no such thing, except that they keep themselves from things offered to idols, and from blood, and from what is strangled, and from fornication.

Then Paul took the men, and the next day, 26 having purified himself with them, entered into the temple, announcing the completion of the days of the purification, until the offering was brought for each one of them.

Now as the seven days were about to be com- 27 pleted, the Jews from Asia, having observed him in the temple, stirred up all the people, and laid hands on him, crying out: Men of Israel, help. 28 This is the man that teaches all, every where, against the people, and the law, and this place; and further also, he brought Greeks into the temple, and has polluted this holy place. For 29 they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul brought into the temple. And all the city 30 was moved, and the people ran together; and laying hold of Paul, they dragged him out of the temple; and forthwith the doors were shut.

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- 31 Now while they were seeking to kill him, a
report came up to the chief captain of the band,
32 that all Jerusalem was in an uproar; who immediately took with him soldiers and centurions,
and ran down to them; and they, seeing the chief
captain and the soldiers, left off beating Paul.
33 Then the chief captain came near, and took hold
of him, and commanded him to be bound with
two chains; and inquired who he might be, and
34 what he had done. And some cried one thing,
some another, among the multitude; and not
being able to know the certainty on account of
the tumult, he commanded him to be led
35 into the castle. And when he came upon the
stairs, so it was, that he was borne by the soldiers
on account of the violence of the people.
36 For the multitude of the people followed after,
crying, Away with him.
37 And as he was about to be led into the castle,
Paul says to the chief captain, May I speak to
thee? And he said, Canst thou speak Greek?
38 Art thou not then the Egyptian, who before these
days made an uproar, and led out into the wilderness
the four thousand men of the assassins?
39 And Paul said: I am a Jew of Tarsus, a citizen
of no obscure city of Cilicia; and I beseech thee,
suffer me to speak to the people.
40 And he having given him permission, Paul,
standing on the stairs, beckoned with the hand

CHAPTER XXII.

to the people. And a great silence ensuing, he spake to them in the Hebrew tongue, saying:

XXII. Brethren, and fathers, hear my defence, 1
which I now make to you. And hearing that he 2
spake to them in the Hebrew tongue, they kept
the more silence. And he says: I am a Jew, born 3
indeed in Tarsus of Cilicia, but brought up in
this city, taught at the feet of Gamaliel, accord-
ing to the strictness of the law of the fathers,
being zealous for God, as ye all are this day.
And I persecuted this Way unto death, binding 4
and delivering into prisons both men and wo-
men. As also the high priest bears me witness, 5
and all the eldership; from whom, moreover, I
received letters to the brethren, and was journey-
ing to Damascus, to bring also those who were
there bound to Jerusalem, that they might be
punished.

And it came to pass, that as I journeyed, and 6
came near to Damascus, about midday, there
suddenly flashed around me a great light out of
heaven. And I fell to the ground, and heard a 7
voice saying to me, Saul, Saul, why persecutest
thou me? And I answered, Who art thou, Lord? 8
And he said to me, I am Jesus the Nazarene,
whom thou persecutest. And they that were 9
with me beheld indeed the light, and were
afraid; but the voice of him that spake to me

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- 10 they heard not. And I said, What shall I do, Lord? And the Lord said to me, Arise, and go into Damascus; and there it shall be told thee concerning all things which it is appointed thee to do.
- 11 And as I could not see, for the glory of that light, being led by the hand by those who were
12 with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report from all the Jews who dwelt
13 there, came to me, and standing by me said to me, Brother Saul, receive sight. And I, in that
14 very hour, looked up upon him. And he said: The God of our fathers appointed thee to know his will, and to see the Just One, and to hear a
15 voice out of his mouth. For thou shalt be a witness for him to all men, of what thou hast
16 seen and didst hear. And now why tarriest thou? Arise, be immersed and wash away thy sins, calling on his name.
- 17 And it came to pass, when I had returned to Jerusalem, and as I was praying in the temple,
18 that I was in a trance, and saw him saying to me: Make haste, and go forth quickly out of Jerusalem; for they will not receive thy testimony concerning me. And I said: Lord, they
19 well know that I imprisoned and beat in every

V. 9. *or*, they understood not

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synagogue those who believe on thee; and when 20
the blood of thy witness Stephen was shed, then
I myself was standing by, and consenting, and
keeping the garments of them that slew him.
And he said to me: Depart; for I will send thee 21
far hence to the Gentiles.

And they heard him unto this word, and then 22
lifted up their voices, and said: Away with such
a one from the earth; for it was not fit that he
should live. And as they were crying out, and 23
throwing up their garments, and casting dust
into the air, the chief captain commanded him 24
to be brought into the castle, and bade that he
should be examined by scourging; that he might
know for what charge they were thus crying out
against him.

And as they bound him with the thongs, Paul 25
said to the centurion that stood by, Is it lawful
for you to scourge a man that is a Roman, and
uncondemned? When the centurion heard it, he 26
went and told the chief captain, saying, What
art thou about to do? For this man is a Roman.
And the chief captain came, and said to him: 27
Tell me, art thou a Roman? He said, Yes. And 28
the chief captain answered, For a great sum ob-
tained I this freedom. And Paul said, But I was
born free.

Immediately, therefore, they departed from 29
him who were about to examine him; and the

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chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, wishing to know the certainty, wherefore he was accused by the Jews, he released him, and commanded the chief priests and all the council to come together; and he brought Paul down, and set him before them.

1 **XXIII.** And Paul, earnestly beholding the council, said: Men, brethren, I have lived in all good conscience before God unto this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul to him: God shall smite thee, thou whited wall. And dost thou sit to judge me according to the law; and command me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 And Paul said: I knew not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of a ruler of thy people.

6 And Paul, knowing that the one part were Sadducees, and the other Pharisees, cried out in the council: Men, brethren, I am a Pharisee, the son of a Pharisee; for the hope of the resurrection of the dead I am now judged.

7 And when he had said this, there arose a dis-

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sension between the Pharisees and the Sadducees; and the multitude was divided. For Sadducees say that there is no resurrection, nor angel, nor spirit; but Pharisees acknowledge both. 8

And there arose a great clamor; and the scribes of the party of the Pharisees arose, and contended, saying: We find no evil in this man; but if a spirit spake to him, or an angel ———? 9

And a great dissension arising, the chief captain, fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. 10

And the night following the Lord stood by him, and said: Be of good courage; for as thou didst fully testify the things concerning me at Jerusalem, so must thou testify also at Rome. 11

And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty who had made this conspiracy. And they came to the chief priests and the elders, and said: We have bound ourselves under a great curse, to taste nothing until we have slain Paul. 12 13 14

Now therefore do ye, with the council, signify to the chief captain that he bring him down to you, as though ye would ascertain more exactly 15

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the matters concerning him ; and we, before he has come near, are ready to kill him.

16 And the son of Paul's sister, hearing of their lying in wait, went and entered into the castle,
17 and told Paul. Then Paul called one of the centurions to him, and said : Bring this young man to the chief captain ; for he has something
18 to tell him. So he took him, and brought him to the chief captain, and said : Paul the prisoner called me to him, and asked me to bring this young man to thee, as he has something to say to thee.

19 Then the chief captain took him by the hand, and went aside privately, and asked, What is
20 that thou hast to tell me ? And he said : The Jews agreed to desire thee, that thou wouldst bring down Paul to-morrow into the council, as though they would inquire somewhat more ex-
21 actly concerning him. But do not thou yield to them ; for of them more than forty men lie in wait for him, who have bound themselves with an oath, neither to eat nor to drink till they have killed him ; and now they are ready, looking for
22 the promise from thee. So the chief captain let the young man depart, having charged him to tell no one, that thou didst show these things to me.

23 And calling to him two or three of the centurions, he said : Make ready two hundred soldiers to go to Cesarea, and seventy horsemen, two

CHAPTER XXIII.

hundred spearmen, at the third hour of the night; and let them provide beasts, that they may set Paul thereon, and bring him safe to Felix the governor.

And he wrote a letter after this manner: Claudius Lysias to the most excellent governor Felix, sends greeting. This man was taken by the Jews, and was about to be killed by them; but I came upon them with the soldiers, and rescued him, having learned that he is a Roman. And wishing to know the crime for which they were accusing him, I brought him down into their council; whom I found to be accused concerning questions of their law, but having nothing laid to his charge worthy of death or of bonds. And being informed that a plot was about to be laid against the man, I sent straightway to thee, having also commanded the accusers to say before thee what they had against him. Farewell.

The soldiers, therefore, as was commanded them, took up Paul, and brought him by night to Antipatris. But on the morrow, leaving the horsemen to go with him, they returned to the castle; who, when they had come to Cesarea, and delivered the epistle to the governor, presented Paul also before him. And having read it, he asked of what province he was. And learning that he was from Cilicia, I will hear thee fully,

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said he, when thy accusers are also come. And he commanded him to be kept in the prætorium of Herod.

1 XXIV. AND after five days, the high priest Ananias came down with the elders and a certain orator named Tertullus, who informed the
2 governor against Paul. And he having been called forth, Tertullus began to accuse him, saying: Seeing that by thee we enjoy great quietness, and that very worthy deeds are done for this nation through thy providence, in every way
3 and every where; we accept it, most noble Felix, with all thankfulness.

4 But, not to hinder thee too long, I pray thee that thou wouldst hear us of thy clemency a
5 few words. For we have found this man to be a pest, and exciting disturbance among all the Jews throughout the world, and a ringleader
6 of the sect of the Nazarenes; who also attempted to profane the temple; whom we took, [and
7 desired to judge according to our law. But Ly-
8 sias the chief captain came, and with great violence took him away out of our hands, commanding his accusers to come before thee;] from whom thou canst thyself ascertain, by examina-

Vv. 6-8. *The words in brackets are wanting in the best ancient copies.*

CHAPTER XXIV.

tion, concerning all these things whereof we accuse him.

And the Jews also joined in assailing him, saying that these things were so. 9

Then Paul, the governor having beckoned to 10 him to speak, answered: Forasmuch as I know that thou hast been for many years a judge for this nation, I do the more cheerfully answer for myself. Because thou mayest know that there 11 are not more than twelve days since I went up to Jerusalem to worship; and neither in the 12 temple did they find me disputing with any one, or causing a tumult of the people, nor in the synagogues, nor in the city; nor can they prove 13 the things whereof they now accuse me.

But this I acknowledge to thee, that according 14 to the way which they call a sect, so worship I the God of our fathers, believing all things which are written in the law and the prophets; having 15 a hope toward God, which these themselves also look for, that there shall be a resurrection both of the just and unjust. Therefore do I also my- 16 self strive to have always a conscience void of offence toward God and men.

Now after many years I came to bring alms to 17 my nation, and offerings. Amidst which they 18 found me purified in the temple, not with a crowd, nor with tumult; but certain Jews from Asia [caused it], who ought to be here before 19

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thee, and make accusation, if they had aught
20 against me. Or let these themselves say what
crime they found in me, while I stood before the
21 council, except for this one voice that I cried,
standing among them, Concerning the resurrection
of the dead I am judged by you this day.

22 And Felix put them off, knowing the things
concerning the Way more accurately, saying:
When Lysias the chief captain shall come down,
23 I will fully inquire into your matters. And he
commanded the centurion that he should be
guarded, and should have liberty; and to forbid
none of his acquaintance to minister to him.

24 And after certain days, Felix came with his
wife Drusilla, who was a Jewess, and sent for
Paul, and heard him concerning the faith in
25 Christ. And as he reasoned of righteousness,
temperance, and the judgment to come, Felix
trembled, and answered: Go thy way for this
time; when I have a convenient season, I will
26 call for thee. He hoped also that money would
be given him by Paul; wherefore he sent for
him the oftener, and conversed with him.

27 But after two years, Felix was succeeded by
Porcius Festus; and Felix, wishing to gain favor
with the Jews, left Paul bound.

1 XXV. When Festus therefore was come into
the province, after three days he went up from
Cesarea to Jerusalem.

CHAPTER XXV.

And the high priest and the chief of the Jews 2
informed him against Paul, and besought him,
asking for themselves a favor against him, that 3
he would send for him to Jerusalem, preparing
an ambush to slay him on the way. But Festus 4
answered, that Paul was to be kept a prisoner at
Cesarea, and that he himself should soon go
thither. Let them therefore, said he, who are 5
powerful among you, go down with me, and ac-
cuse this man, if there is any wickedness in him.

And having tarried among them not more 6
than eight or ten days, he went down to Cesarea;
and on the morrow, sitting on the judgment seat,
he commanded Paul to be brought. And when 7
he was come, the Jews who had come down
from Jerusalem stood around, bringing many
and grievous charges, which they could not
prove; while Paul said in defence: Neither 8
against the law of the Jews, nor against the tem-
ple, nor against Cæsar, did I commit any offence.

But Festus, wishing to gain favor with the 9
Jews, answered Paul, and said: Wilt thou go up
to Jerusalem, and there be judged concerning
these things before me? And Paul said: I stand 10
at Cæsar's judgment seat, where I ought to be
judged. To the Jews have I done no wrong, as
thou also very well knowest. If then I am an 11

THE ACTS...

- offender, and have done any thing worthy of death, I refuse not to die; but if there be none of the things whereof these accuse me, no man can give me up to them. I appeal to Cæsar.
- 12 Then Festus, having conferred with the council, answered: Thou hast appealed to Cæsar; to Cæsar shalt thou go.
- 13 And after certain days, Agrippa the king and Bernice came to Cæsarea to salute Festus.
- 14 And as they were spending some days there, Festus laid the case of Paul before the king, saying: There is a certain man left in bonds by
- 15 Felix; about whom, when I was at Jerusalem, the chief priests and the elders of the Jews made
- 16 complaint, asking for judgment against him. To whom I answered, It is not a custom for Romans to give up any man, before the accused has the accusers face to face, and has opportunity to answer for himself concerning the crime laid against him.
- 17 When, therefore, they had come together here, without any delay on the morrow I sat on the judgment seat, and commanded the man to be
- 18 brought forth. Around whom having stood up, the accusers brought no accusation of such things
- 19 as I supposed; but had certain controversies with him concerning their own religion, and concerning a certain Jesus who was dead, whom
- 20 Paul affirmed to be alive. And I, being per-

CHAPTER XXV.

plexed in regard to the dispute about these things, asked whether he would go to Jerusalem, and there be judged concerning them. But 21 Paul having appealed, to be kept in custody for the decision of Augustus, I commanded him to be kept until I shall send him up to Cæsar.

And Agrippa said to Festus, I would also hear 22 the man myself. To-morrow, said he, thou shalt hear him.

On the morrow, therefore, Agrippa and Bernice having come with great pomp, and entered into the place of hearing, with the chief captains and principal men of the city, at Festus' command Paul was brought forth. And Festus said: 24 King Agrippa, and all men who are here present with us, ye see this man, about whom all the multitude of the Jews interceded with me, both at Jerusalem and here, crying out that he ought not to live any longer. But having found that 25 he had committed nothing worthy of death, and he himself having appealed to Augustus, I determined to send him. Of whom I have nothing 26 certain to write to my lord. Wherefore I brought him forth before you, and specially before thee, king Agrippa, in order that, the examination having been made, I may have what I shall write. For it seems to me unreasonable 27 to send a prisoner, and not also signify the charges against him.

THE ACTS.

- 1 XXVI. And Agrippa said to Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:
- 2 I think myself happy, king Agrippa, because I shall answer for myself before thee this day, concerning all things whereof I am accused by
- 3 Jews; especially since thou art expert in all the customs and questions among Jews. Wherefore I beseech thee to hear me patiently.
- 4 My manner of life, therefore, from my youth, which was from the beginning among my own
- 5 nation at Jerusalem, all Jews know; having known me from the first, if they were willing to testify, that according to the strictest sect of our
- 6 religion, I lived a Pharisee. And now I stand and am judged for the hope of the promise made
- 7 by God to the fathers; unto which our twelve tribes, earnestly serving day and night, hope to attain; concerning which hope, O king, I am accused by Jews.
- 8 Why is it judged incredible with you, if God raises the dead?
- 9 I therefore thought to myself, that I ought to do many hostile things against the name of Jesus
- 10 the Nazarene. Which I also did in Jerusalem; and many of the saints did I myself shut up in prisons, having received authority from the chief priests; and when they were put to death, I

CHAPTER XXVI

gave my voice against them. And punishing 11
them often, throughout all the synagogues, I
constrained them to blaspheme; and being ex-
ceedingly mad against them, I persecuted them
also unto foreign cities.

Whereupon, as I went to Damascus with au- 12
thority and a commission from the chief priests,
at midday, O king, I saw in the way a light 13
from heaven, above the brightness of the sun,
shining around me and those who journeyed
with me. And we all having fallen to the earth, 14
I heard a voice speaking to me, and saying in
the Hebrew tongue, Saul, Saul, why persecutest
thou me? It is hard for thee to kick against
goads. And I said, Who art thou, Lord? And 15
he said, I am Jesus whom thou persecutest. But 16
arise, and stand upon thy feet; for I appeared to
thee for this purpose, to appoint thee a minister
and a witness both of the things which thou
sawest, and of the things in which I will ap-
pear to thee; delivering thee from the people, 17
and the Gentiles, to whom I send thee, to open 18
their eyes, that they may turn from darkness to
light, and from the power of Satan unto God,
that they may obtain forgiveness of sins, and an
inheritance among the sanctified, by faith in me.

Wherefore, O king Agrippa, I was not dis- 19
obedient to the heavenly vision; but to those in 20
Damascus first, and in Jerusalem, and unto all

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the region of Judea, and to the Gentiles, I announced that they should repent and turn to God, doing works meet for repentance.

21 For these causes the Jews, seizing me in the
22 temple, attempted to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying nothing except those things which the prophets and
23 Moses said should come; that the Christ should suffer, that he, the first of the resurrection from the dead, shall show light to the people and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice: Paul, thou art mad; much learning makes thee mad.

25 But he said: I am not mad, most noble Festus; but utter words of truth and soberness.
26 For the king knows well concerning these things, to whom also I speak boldly; for I am persuaded that none of these things are hidden from him; for this has not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.

28 And Agrippa said to Paul: With little pains
29 thou persuadest me to become a Christian. And

V. 23. *or*, if the Christ was to suffer, if he was to be first of the resurrection from the dead, he will show

V. 28. *or*, in little time

CHAPTER XXVII.

Paul said: I could pray God, that with little, or much, not only thou, but also all that hear me this day, may become such as I am, except these bonds.

And the king rose up, and the governor, and 80 Bernice, and they that sat with them. And 81 having withdrawn, they talked together, saying: This man does nothing worthy of death or of bonds. And Agrippa said to Festus: This man 82 could have been set at liberty, if he had not appealed to Cæsar.

XXVII. And when it was determined that we 1 should sail to Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. And entering into a ship, 2 of Adramyttium, we put to sea, meaning to sail along the coasts of Asia; Aristarchus, a Macedonian of Thessalonica, being with us. And on 3 the second day we landed at Sidon. And Julius treated Paul humanely, and permitted him to go to his friends and enjoy their care. And 4 thence having put to sea, we sailed under Cyprus, because the winds were contrary. And 5 having sailed over the sea along Cilicia and Pamphylia, we came to Myra, a city of Lycia. And 6 there the centurion found a ship of Alexandria

THE ACTS.

- sailing to Italy; and he put us on board of it.
- 7 And sailing slowly many days, and having come with difficulty over against Ouidus, the wind not suffering us to put in, we sailed under Orete,
- 8 over against Salmone; and coasting along it with difficulty, we came to a certain place called Fair Havens, near to which was the city Lasea.
- 9 And much time having been spent, and the voyage being now dangerous, because also the fast had already passed by, Paul exhorted them,
- 10 saying: Sirs, I perceive that the voyage will be with violence and much loss, not only of the lading and the ship, but also of our lives. But the
- 11 centurion believed the master and the owner of the ship, more than the things spoken by Paul.
- 12 And as the haven was not commodious to winter in, the greater number advised to sail thence also, if by any means they might reach Phoenix, a haven of Orete, looking toward the southwest and northwest, and there winter.
- 13 Now when a south wind blew moderately, supposing that they had obtained their purpose, they weighed anchor, and coasted along close by
- 14 Orete; But not long after there struck against
- 15 it a tempestuous wind, called Euracylon. And the ship being caught, and unable to face the

V. 7. *or*, not suffering us to go further

CHAPTER XXVII.

wind, we yielded to it, and were driven along. And running under a certain small island called 16 Olanda, we were hardly able to come by the boat; which when they had taken up, they 17 used helps, undergirding the ship; and, fearing lest they should be cast away on the quicksands, they lowered the sail, and so were driven.

And we being violently tempest-tossed, the 18 next day they lightened the ship; and the third 19 day we cast out with our own hands the tackling of the ship. And neither sun nor stars appear- 20 ing for many days, and no small tempest lying on us, thenceforward all hope that we should be saved was utterly taken away. But after much 21 abstinence, then Paul, standing up in the midst of them, said: Sirs, ye should have hearkened to me and not put to sea from Crete, and so have escaped this violence and loss. And now I ex- 22 hort you to be of good cheer; for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of 23 God, whose I am, and whom I serve, saying: Fear not, Paul; thou must stand before Cæsar; 24 and, lo, God has given thee all those that sail with thee. Wherefore, sirs, be of good cheer; 25 for I believe God, that it shall be even so, as it has been told me. But we must be cast away 26 upon a certain island.

And when the fourteenth night was come, as 27

THE ACTS.

we were driven onward, in the Adriatic sea, about midnight the shipmen suspected that
28 they were near to some country; and sounding, they found twenty fathoms; and having gone a little further, they sounded again, and found
29 fifteen fathoms. Then fearing lest we should fall upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were seeking to flee out of the ship, and had let down the boat into the sea, under color as if they were about to extend
31 anchors out of the foreship, Paul said to the centurion and to the soldiers, Except these abide
32 in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let it fall off.

33 And while the day was coming on, Paul besought them all to take food, saying: This day is the fourteenth day that ye have waited, and continued fasting, having taken nothing. Wherefore
34 I pray you to take food; for this is for your safety; for there shall not a hair fall from the head of one of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all;
36 and having broken it, he began to eat. Then were they all of good cheer, and they also took
37 food. And we were in all in the ship two hundred and seventy-six souls. And when they had

CHAPTER XXVIII

eaten enough, they lightened the ship, casting out the grain into the sea.

And when it was day, they knew not the 39 land; but they perceived a certain creek, having a beach, on which they determined, if they were able, to drive the ship ashore. And cutting the 40 anchors entirely away, they abandoned them to the sea, at the same time unfastening the bands of the rudders; and hoisting the foresail to the wind, they made toward the beach. And falling 41 into a place where two seas met, they ran the ship aground; and the prow sticking fast remained immovable, but the stern was broken by the violence of the waves. And it was the 42 plan of the soldiers that they should kill the prisoners, lest any one should swim away, and escape. But the centurion, wishing to save Paul, 43 kept them from their purpose; and commanded that those who could swim should cast themselves first into the sea, and get to land; and the rest, 44 some on boards, and others on some of the pieces from the ship. And so it came to pass, that all escaped safe to land.

XXVIII. AND having escaped, they then 1 learned that the island is called Melita. And 2 the barbarians showed us no little kindness; for they kindled a fire, and received us all, because of the present rain, and because of the cold.

THE ACTS.

- 3 And Paul having gathered a bundle of sticks,
and laid them on the fire, there came out a viper
4 from the heat, and fastened on his hand. And
when the barbarians saw the animal hanging
from his hand, they said among themselves: No
doubt this man is a murderer, whom, though
escaped from the sea, justice suffered not to live.
5 He, however, having shaken off the animal into
6 the fire, suffered no harm. But they were expect-
ing that he would become inflamed, or suddenly
fall down dead; but after looking a great while,
and seeing no harm befall him, they changed
their minds, and said that he was a god.
- 7 In the parts around that place, there were
lands of the chief man of the island, whose
name was Publius, who received and enter-
8 tained us kindly three days. Now it happen-
ed, that the father of Publius was lying sick with
a fever and a bloody flux; to whom Paul entered
in, and having prayed, laid his hands on him and
9 healed him. So when this was done, the others
also, who had diseases in the island, came and
10 were healed; who also honored us with many
honors; and when we put to sea, they laded us
with such things as were necessary.
- 11 And after three months, we put to sea in a
ship of Alexandria, which had wintered in the
12 island, whose sign was Castor and Pollux. And
landing at Syracuse, we remained three days.

CHAPTER XXVIII.

And from thence, making a circuit, we came to 13
Rhegium. And after one day, a south wind
arose, and we came on the second day to Pute-
oli; where we found brethren, and were entreat- 14
ed to remain with them seven days; and so we
went toward Rome. And from thence, the breth- 15
ren, having heard of us, came to meet us as far
as Appii Forum, and the Three Taverns; whom
when Paul saw, he gave thanks to God, and took
courage.

And when we came to Rome, the centurion 16
delivered the prisoners to the commander of the
camp; but Paul was suffered to dwell by him-
self with the soldier who guarded him.

And it came to pass, that after three days Paul 17
called together those who were the chief men of
the Jews; and when they were come together,
he said to them: Men, brethren, though I had
done nothing against the people, or the customs
of our fathers, yet was I delivered a prisoner
from Jerusalem into the hands of the Romans;
who, when they had examined me, wished to re- 18
lease me, because there was no cause of death in
me. But as the Jews spake against it, I was 19
compelled to appeal to Cæsar; not that I have
anything to charge against my nation. For this 20
cause therefore I called for you, to see and to

THE ACTS.

20 speak with you; for on account of the hope of Israel I am compassed with this chain.

21 And they said to him: We neither received letters from Judea concerning thee, nor did any one of the brethren that came report or speak
22 any evil concerning thee. But we desire to hear from thee what thou thinkest; for as concerning this sect, we know that every where it is spoken against.

23 And having appointed a day for him, they came to him in greater numbers to his lodging; to whom he expounded, testifying fully the kingdom of God, and persuading them of the things concerning Jesus, both from the law of Moses and the prophets, from morning till evening.

24 And some believed the things spoken, and some
25 believed not. And disagreeing among themselves, they departed, after Paul had spoken one word: Well did the Holy Spirit speak through

26 Isaiah the prophet to our fathers, saying; Go to this people, and say, with hearing ye shall hear, and shall not understand, and seeing
27 ye shall see, and shall not perceive. For the heart of this people is become gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they see with their eyes, and hear with their ears, and understand with their
28 heart, and turn, and I shall heal them. Be it known to you, therefore, that to the Gentiles the

CHAPTER XXVIII.

salvation of God was sent; they moreover will hear it.

And Paul remained two whole years in his own hired house, and gladly received all that came in to him; preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all confidence, no one hindering him.

V. 29 is wanting in the oldest and best copies.

1. The first part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is essential for a full understanding of the language and its development. The paper then discusses the various factors that have influenced the development of the English language, including the influence of other languages, the influence of social and cultural changes, and the influence of technological advances.

2. The second part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is essential for a full understanding of the language and its development. The paper then discusses the various factors that have influenced the development of the English language, including the influence of other languages, the influence of social and cultural changes, and the influence of technological advances.

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THE EPISTLE OF PAUL

TO THE

ROMANS.

CHAPTER I.

PAUL, a servant of Jesus Christ, a called 1
apostle, set apart unto the gospel of God,
which he before announced through his proph- 2
ets in the Holy Scriptures, concerning his Son, 3
who was born of the seed of David according to
the flesh, who was declared to be the Son of 4
God with power according to the spirit of holi-
ness, by the resurrection from the dead, even
Jesus Christ our Lord; through whom we re- 5
ceived grace and apostleship, for obedience to the
faith among all the nations, for his name's sake;
among whom are ye also, called of Jesus Christ; 6
to all the beloved of God that are in Rome, 7
called to be saints; Grace to you, and peace,
from God our Father and the Lord Jesus Christ.

First, I thank my God through Jesus Christ 8
for you all, that your faith is spoken of in all the
world. For God is my witness, whom I serve 9

ROMANS.

in my spirit in the gospel of his Son, how without ceasing I make mention of you always in my
10 prayers; making request, if haply now at length I may be prospered by the will of God to come
11 to you. For I long to see you, that I may impart to you some spiritual gift, to the end ye
12 may be established; that is, to be comforted together among you, by each other's faith, both yours and mine.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come to you, (but was hindered hitherto,) that I might have some fruit among you also, as among the rest of
14 the Gentiles. I am debtor both to Greeks and
15 Barbarians; both to wise and unwise. So, as much as lies in me, I am ready to preach the
16 good news to you also that are at Rome. For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believes, to the Jew first, and also to the Greek.

17 For therein is revealed a righteousness of God, from faith to faith; as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;
19 because that which may be known of God is

V. 18. *or, who hinder the truth by unrighteousness*

CHAPTER I.

manifest in them; for God manifested it to them. For, from the creation of the world, his invisible things are clearly seen, being perceived by the things that are made, even his eternal power and Godhead; so that they are without excuse. Because, when they knew God, they glorified him not as God, nor gave thanks; but became vain in their reasonings, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. X

Wherefore God also gave them up in the lusts of their hearts to uncleanness, to dishonor their bodies among themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. ✓

For this cause God gave them up to vile passions; for their women changed the natural use into that which is against nature; and in like manner the men also, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves the recompense of their error which was meet.

ROMANS.

28 And as they did not choose to retain God in
their knowledge, God gave them over to a reprobate mind, to do those things which are not becoming;
29 being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, slanderers, haters of God, despiteful, proud, boasters, devisers of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable,
30 unmerciful; who, knowing the judgment of God, that they who commit such things are worthy of death, not only do them, but have pleasure in those who do them.

1 II. WHEREFORE thou art without excuse, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same
2 things. Now we know that the judgment of God is according to truth, upon those who commit
3 such things. And reckonest thou this, O man, that judgest those who do such things, and doest the same, that thou shalt escape the judgment
4 of God? Or despisest thou the riches of his goodness, and forbearance, and longsuffering, not knowing that the goodness of God is leading
5 thee to repentance; and after thy hardness and impenitent heart, art treasuring up for thyself

CHAPTER II.

wrath in the day of wrath and of the revelation
of the righteous judgment of God; who will 6
render to every man according to his deeds; to 7
those who by patient continuance in well doing
seek for glory and honor and immortality, eter-
nal life; but to them that are contentious, and 8
do not obey the truth, but obey unrighteousness,
indignation and wrath, tribulation and distress, 9
upon every soul of man that works evil, of
the Jew first, and also of the Greek; but glory, 10
and honor, and peace, to every man that works
good, to the Jew first, and also to the Greek.

For there is no respect of persons with God. 11
For as many as sinned without law shall also per- 12
ish without law; and as many as sinned with law
shall be judged by law; (for not the hearers of 13
law are just before God, but the doers of law
shall be justified: for when Gentiles, who have 14
no law, do by nature the things required by law,
these, having no law, are a law to themselves;
who show the work of the law written in their 15
hearts, their conscience witnessing therewith,
and their thoughts alternately accusing or also
excusing;) in the day when God shall judge 16
the secrets of men by Jesus Christ, according to
my gospel.

But if thou art called a Jew, and retest 17

V. 15. *or, mutually accusing, or also excusing*

ROMANS.

- 18 upon law, and makest thy boast in God, and knowest his will, and approvest the things that are more excellent, being instructed out of the
19 law; and art confident that thou thyself art a guide of the blind, a light of those who are in
20 darkness, an instructor of the foolish, a teacher of babes, having the form of knowledge and of
21 the truth in the law; thou then, that teachest another, dost thou not teach thyself? Thou that preachest, a man should not steal, dost thou
22 steal? Thou that sayest, a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege?
23 Thou that makest thy boast in the law, through the transgression of the law dishonorest thou
24 God? For the name of God is blasphemed among the Gentiles because of you, as it is written.
- 25 For circumcision indeed profits, if thou keep the law; but if thou art a transgressor of law, thy circumcision has become uncircumcision.
26 If then the uncircumcision keep the requirements of the law, shall not his uncircumcision be counted
27 for circumcision? And shall not the uncircumcision that is by nature, if it fulfil the law, judge thee, who with the letter and circumcision

V. 22. *or*, dost thou rob the temple? *or*, dost thou rob temples?

CHAPTER III.

art a transgressor of law? For he is not a Jew, 28
who is one outwardly; nor is that circumcision,
which is outward in the flesh. But he is a Jew, 29
who is one inwardly; and circumcision is that
of the heart, in the spirit not in the letter; whose
praise is not of men, but of God.

III. WHAT then is the advantage of the Jew? 1
Or what is the benefit of circumcision? Much 2
every way; first, indeed, that they were intrust-
ed with the oracles of God. For what if some 3
did not believe? Shall their unbelief make void
the faithfulness of God? God forbid; yea, let 4
God be true, and every man a liar; as it is writ-
ten: That thou mayest be justified in thy words,
and mayest overcome when thou art judged.

But if our unrighteousness commends the 5
righteousness of God, what shall we say? Is God
unrighteous who takes vengeance? (I speak as
a man.) God forbid; for then how shall God 6
judge the world? For if the truth of God, 7
through my lie, abounded unto his glory, why
am I also still judged as a sinner? And why 8
not, as we are slanderously reported, and as
some affirm that we say, Let us do evil, that good
may come? Whose judgment is just.

What then? Are we better? No, in no wise; 9
for we before charged, that both Jews and Gen-
tiles are all under sin. As it is written: There 10

ROMANS.

- 11 ~~is~~ none righteous, no, not one; there is none
that understands, there is none that seeks after
12 God. They are all gone out of the way, they
are together become unprofitable; there is none
that does good, there is not so much as one.
13 Their throat is an open sepulchre; with their
tongues they have used deceit; the poison of
14 asps is under their lips; whose mouth is full
15 of cursing and bitterness. Their feet are swift
16 to shed blood. Destruction and misery are in
17 their ways; and the way of peace they have not
18 known. There is no fear of God before their
eyes.
- 19 Now we know that whatever the law says, it
says to those under the law; that every mouth
may be stopped, and all the world may become
20 guilty before God. Because by works of law no
flesh shall be justified in his sight; for by law is
the knowledge of sin.
- 21 But now, apart from law, a righteousness of
God has been manifested, being witnessed by the
22 law and the prophets; a righteousness of God
through faith in Jesus Christ, unto all and upon
23 all that believe; (for there is no difference; for
all sinned, and come short of the glory of God;)
24 being justified freely by his grace, through the
25 redemption that is in Christ Jesus; whom God
set forth as a propitiation through faith by his
blood, for the exhibition of his righteousness, be-

CHAPTER IV.

cause of the passing over of the sins before committed in the forbearance of God ; for the exhibition of his righteousness in this present time, that he may be just, and the justifier of him who believes in Jesus. 26

Where then is the boasting ? It is excluded. 27 By what kind of law ? Of works ? Nay ; but by the law of faith. Therefore we reckon that 28 a man is justified by faith apart from works of law. Is he the God of the Jews only ? Is he 29 not also of the Gentiles ? Yes, of the Gentiles also ; seeing that God is one, who shall justify the 30 circumcision by faith, and the uncircumcision through faith. Do we then make void the law 31 through faith ? God forbid ; yea, we establish the law. .

IV. WHAT then shall we say that Abraham 1 our father found, as pertaining to the flesh ? For 2 if Abraham was justified by works, he has ground of boasting ; but not before God. For what says 3 the Scripture ? And Abraham believed God, and it was reckoned to him for righteousness. Now 4 to him that works, the reward is not reckoned as of grace, but as a debt. But to him that 5 works not, but believes on him that justifies the ungodly, his faith is reckoned for righteousness. As also David speaks of the happiness of the 6 man, to whom God reckons righteousness, apart

ROMANS.

7 from works : Happy they, whose iniquities were
8 forgiven, and whose sins were covered ; happy
the man to whom the Lord will not reckon sin !
9 Comes this happiness then on the circumcision,
or also on the uncircumcision ? For we say the
faith was reckoned to Abraham for righteous-
10 ness. How then was it reckoned ? When he
was in circumcision, or in uncircumcision ? Not
11 in circumcision, but in uncircumcision. And he
received the sign of circumcision, a seal of the
righteousness of the faith which he had while
in uncircumcision ; that he might be father
of all that believe while in uncircumcision, that
the righteousness might be reckoned to them
12 also, and father of circumcision to those who
are not only of the circumcision, but who also
walk in the steps of the faith of our father Abra-
ham which he had while in uncircumcision.
13 For not through law was the promise to
Abraham, or to his seed, that he should be heir
of the world, but through the righteousness of
14 faith. For if they that are of law are heirs, faith
is made void, and the promise is made of no ef-
15 fect. For the law works wrath ; for where there
16 is no law, neither is there transgression. For
this cause it is of faith, that it may be by grace ;
in order that the promise may be sure to all the
seed ; not to that only which is of the law, but
to that also which is of the faith of Abraham ;

CHAPTER V.

who is the father of us all, (as it is written, A father of many nations have I made thee,) before God whom he believed, who quickens the dead, and calls the things that are not as though they were; who against hope believed in hope, that he should become father of many nations, according to that which was spoken; So shall thy seed be. And being not weak in faith, he considered not his own body already dead, being about a hundred years old, and the deadness of Sarah's womb. And in respect to the promise of God he wavered not through unbelief, but was strong in faith, giving glory to God, and being fully persuaded, that what he has promised he is able also to perform. Wherefore also it was reckoned to him for righteousness.

Now it was not written for his sake alone, that it was reckoned to him; but for ours also, to whom it shall be reckoned, if we believe on him who raised up Jesus our Lord from the dead; who was delivered up for our offences, and was raised for our justification.

V. BEING justified therefore by faith, we have peace with God through our Lord Jesus Christ; through whom also we obtained the access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we rejoice in afflictions also; know-

ROMANS.

- 4 ing that affliction works patience ; and patience
5 approval ; and approval hope ; and hope makes
not ashamed ; because the love of God has been
poured forth in our hearts, by the Holy Spirit
which was given to us.
- 6 For when we were yet without strength, in
7 due season Christ died for the ungodly. For
scarcely for a righteous man will one die ; though,
for the good man, perhaps some one does even
8 dare to die. But God commends his love to-
ward us, in that, while we were yet sinners,
9 Christ died for us. Much more therefore, being
now justified by his blood, shall we be saved
10 from the wrath through him. For if, being ene-
mies, we were reconciled to God through the
death of his son ; much more, being reconciled,
11 shall we be saved by his life ; and not only so,
but also rejoicing in God through our Lord
Jesus Christ, through whom we have now re-
ceived the reconciliation. •
- 12 Wherefore, as by one man sin entered into the
world, and death by sin ; and so death passed
13 upon all men, for that all sinned : (for until the
law sin was in the world ; but sin is not imputed
14 when there is no law. But yet death reigned
from Adam to Moses, even over them that sinned
not after the likeness of Adam's transgression,
who is a type of him that was to come.
- 15 But not as the trespass, so also is the free gift;

CHAPTER VI.

for if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many.

And not as through one that sinned, is the gift; 16 for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification. For if by the trespass of the one, 17 death reigned through the one; much more they who receive the abundance of the grace, and of the gift of righteousness, shall reign in life through the one, Jesus Christ:)

So then, as through one trespass judgment 18 came upon all men unto condemnation; so also through one righteous act the free gift came upon all men unto justification of life. For as through 19 the disobedience of the one man the many were constituted sinners, so also through the obedience of the one shall the many be constituted righteous.

Moreover the law came in also, that the tres- 20 pass might abound. But where sin abounded, grace did much more abound; that as sin reigned 21 in death, so also might grace reign through righteousness unto eternal life, through Jesus Christ our Lord.

VI. What then shall we say? Shall we con- 1
tinue in sin, that grace may abound? God for- 2
bid. How shall we, who died to sin, live any

ROMANS.

- 3 longer therein? Know ye not, that all we who
were immersed into Jesus Christ were immersed
4 into his death? We were buried therefore with
him by the immersion into his death; that as
Christ was raised from the dead by the glory of the
Father, so we also should walk in newness of life.
5 For if we have become united with the likeness
of his death, we shall be also with that of his re-
6 surrection. Knowing this, that our old man was
crucified with him, that the body of sin might be
destroyed, in order that we should no longer be
7 in bondage to sin. For he that died has been
8 justified from sin. And if we died with Christ,
we believe that we shall also live with him;
9 knowing that Christ, being raised from the dead,
dies no more; death has dominion over him no
10 more. For in that he died, he died to sin once;
11 but in that he lives, he lives to God. So also
do ye reckon yourselves to be dead to sin, but
alive to God through Jesus Christ.
12 Let not sin therefore reign in your mortal
18 body, that ye should obey the lusts thereof; nor
yield your members to sin as instruments of un-
righteousness; but yield yourselves to God, as
being alive from the dead, and your members to
14 God as instruments of righteousness. For sin
shall not have dominion over you; for ye are not
under law, but under grace.
15 What then? Shall we sin, because we are not

CHAPTER VII.

under law, but under grace? God forbid. Know 16
ye not, that to whom ye yield yourselves servants
to obey, his servants ye are whom ye obey;
whether of sin unto death, or of obedience unto
righteousness? But God be thanked, that ye 17
were servants of sin, but obeyed from the heart
that form of doctrine which was delivered to
you; and being made free from sin, ye became 18
servants of righteousness.

I speak after the manner of men, because of the 19
infirmity of your flesh. For as ye yielded your
members servants to uncleanness, and to iniquity
unto iniquity; so now yield your members ser-
vants to righteousness unto sanctification. For 20
when ye were servants of sin, ye were free as
to righteousness. What fruit therefore had ye 21
then in those things whereof ye are now asham-
ed? For the end of those things is death. But 22
now, being made free from sin, and become ser-
vants to God, ye have your fruit unto sanctifi-
cation, and the end everlasting life. For the 23
wages of sin is death; but the gift of God is
eternal life, through Jesus Christ our Lord.

VII. Know ye not, brethren, (for I speak to 1
those who know the law,) that the law has do-
minion over a man for so long a time as he

V. 17, *or*, unto which ye were delivered

ROMANS.

- 2 lives? For the married woman is bound by law to her husband while he lives; but if the husband die, she is loosed from the law of the husband.
- 3 So then if, while the husband lives, she be married to another man, she shall be called an adulteress; but if the husband die, she is free from the law, so that she is not an adulteress, though she be married to another man.
- 4 Wherefore, my brethren, ye also were made dead to the law through the body of Christ, in order that ye should be married to another, to him who was raised from the dead, that we might
- 5 bring forth fruit to God. For when we were in the flesh, the emotions of sins, which were by the law, wrought in our members to bring forth
- 6 fruit unto death. But now we are delivered from the law, having died to that wherein we were held; so that we serve in newness of spirit, and not in oldness of the letter.
- 7 What then shall we say? Is the law sin? God forbid. But I had not known sin, except through law; for I had not known coveting, if
- 8 the law had not said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of coveting. For without law, sin is dead.
- 9 And I was alive without law once; but when the commandment came, sin revived, and I died.
- 10 And the commandment, which was for life, that

CHAPTER VII.

I found to be for death. For sin, taking occasion by the commandment, deceived me, and by it slew me. •

So that the law is holy, and the commandment holy, and just, and good.

Has then that which is good become death to me? God forbid; but sin, that it might appear sin, working death to me by that which is good, that sin by the commandment might become exceeding sinful.

For we know that the law is spiritual; but I am carnal, sold under sin. For what I perform, I know not; for not what I desire, that do I; but what I hate, that I do. But if what I desire not, that I do, I consent to the law that it is good.

Now then, it is no longer I that perform it, but the sin that dwells in me.

For I know that there dwells not in me, that is, in my flesh, any good; for to desire is present with me; but to perform that which is good I find not. For the good that I desire, I do not; but the evil which I desire not, that I do. But if what I desire not, that I do, it is no more I that perform it, but the sin that dwells in me.

I find then the law, that, when I desire to do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the

ROMANS.

law of my mind, and bringing me into captivity to the law of sin which is in my members.
24 Wretched man that I am! Who will deliver me
25 from the body of this death? I thank God through Jesus Christ our Lord! So then I myself with the mind serve the law of God, but with the flesh the law of sin.

VIII. THERE is therefore now no condemnation to those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus set me free
3 from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin
4 in the flesh; that the requirement of the law might be fulfilled in us, who walk not according
5 to the flesh, but according to the Spirit. For they that are according to the flesh do mind the things of the flesh; but they that are according
6 to the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually
7 minded is life and peace. Because the carnal mind is enmity against God; for it does not submit itself to the law of God, neither indeed can
8 it; and they that are in the flesh cannot please God.
9 But ye are not in the flesh, but in the Spirit, if indeed the Spirit of God dwells in you. And

CHAPTER VIII.

If any man has not the Spirit of Christ, he is none of his. And if Christ is in you, the body 10 indeed is dead because of sin; but the Spirit is life because of righteousness. And if the Spirit 11 of him that raised up Jesus from the dead dwells in you, he that raised up Christ from the dead shall also quicken your mortal bodies, because of his Spirit that dwells in you.

So that, brethren, we are debtors, not to the 12 flesh, to live according to the flesh. For if ye 13 live according to the flesh, ye shall die; but if by the Spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the 14 Spirit of God, they are sons of God. For ye 15 did not receive the spirit of bondage, again to fear; but ye received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit it- 16 self bears witness with our spirit, that we are children of God; and if children, also heirs; 17 heirs of God, and joint heirs with Christ; if indeed we suffer with him, that we may also be glorified with him.

For I reckon that the sufferings of this present time are of no account, in comparison with the glory which shall be revealed in us. For the 19 earnest longing of the creation is waiting for the revelation of the sons of God. For the creation 20 was made subject to vanity, not willingly, {but by reason of him who made it subject} in hope

ROMANS.

- 21 that the creation itself also shall be delivered from the bondage of corruption into the glorious
22 liberty of the children of God. For we know that the whole creation groans and travails in
23 pain together until now. And not only so, but ourselves also, though we have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body.
- 24 For we were saved in hope; but hope that is seen is not hope; for what a man sees, why does
25 he also hope for? But if we hope for that we
26 see not, we with patience wait for it. And in like manner does the Spirit also help our weakness; for we know not what we should pray for as we ought; but the Spirit itself makes intercession for us with groanings which cannot be
27 uttered. And he who searches the hearts knows what is the mind of the Spirit, because he makes intercession for the saints according to the will of God.
- 28 And we know that all things work together for good to those who love God, to those who are
29 called according to his purpose. Because whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be
30 the firstborn among many brethren. And whom he predestined, them he also called; and whom

CHAPTER IX.

he called, them he also justified; and whom he justified, them he also glorified.

What then shall we say to these things? If 31
God is for us, who shall be against us? He who 32
spared not his own Son, but delivered him up
for us all, how shall he not also with him freely
give us all things? Who shall lay any thing to 33
the charge of God's chosen? God is he that jus-
tifies; who is he that condemns? Christ is he 34
that died, yea rather, that is risen again, who is
also at the right hand of God, who also inter-
cedes for us. Who shall separate us from the 35
love of Christ? Shall tribulation, or distress, or
persecution, or famine, or nakedness, or peril, or
sword? As it is written: For thy sake we are 36
killed all the day long; we were accounted as
sheep for the slaughter. Nay, in all these things 37
we are more than conquerors through him who
loved us. For I am persuaded, that neither 38
death nor life, neither angels nor principalities
nor powers, neither things present nor things to
come, neither height nor depth, nor any other 39
created thing, shall be able to separate us from
the love of God, which is in Christ Jesus our
Lord.

IX. I SAY the truth in Christ, I lie not, my 1
conscience also bearing me witness in the Holy
Spirit, that I have great grief and continual an- 2 •

ROMANS.

- 3 grieve in my heart. For I myself could wish
to be accursed from Christ for my brethren,
4 my kinsmen according to the flesh; who are
Israelites; whose is the adoption, and the glory,
and the covenants, and the giving of the law,
5 and the service, and the promises; whose are
the fathers, and of whom as to the flesh is Christ,
who is over all, God blessed forever. Amen.
- 6 Not as though the word of God has failed.
For not all they are Israel, who are of Israel;
7 neither, because they are the seed of Abraham,
are they all children; but, In Isaac shall thy
8 seed be called. That is, not they who are the
children of the flesh are children of God; but
the children of the promise are reckoned as seed.
- 9 For the word of promise is this: At this season
10 will I come, and Sarah shall have a son. And
not only so; but when Rebecca also had con-
11 ceived by one, our father Isaac, (for they being
not yet born, nor having done anything good
or evil, that the purpose of God according to
election might stand, not of works, but of him
12 who calls;) it was said to her, The elder shall
13 serve the younger. As it is written: Jacob I
loved, but Esau I hated.
- 14 What then shall we say? Is there unrighteous-
15 ness with God? God forbid. For he says to
Moses: I will have mercy on whomsoever I have
mercy, and I will have compassion on whomso-

CHAPTER IX.

ever I have compassion. So then it is not of him 16
who wills, nor of him who runs, but of God who
shows mercy. For the Scripture says to Pha- 17
raoh: Even for this very purpose did I raise thee
up, that I might show forth my power in thee,
and that my name might be declared through-
out all the earth. So that, on whom he will he 18
has mercy, and whom he will he hardens.

Thou wilt say then to me: Why then does he 19
yet find fault? For who resists his will? Nay 20
but, O man, who art thou that repliest against
God? Shall the thing formed say to him who
formed it, Why didst thou make me thus?

Has not the potter power over the clay, of the 21
same lump to make one vessel unto honor, and
another unto dishonor? And what if God, will- 22
ing to show forth his wrath; and to make known
his power, endured with much longsuffering ves-
sels of wrath fitted for destruction; and that he 23
might make known the riches of his glory on
vessels of mercy, which he had before prepared
for glory; whom he also called, even us, not of 24
the Jews only, but also of the Gentiles? As 25
also he says in Hosea: I will call them my peo-
ple, who were not my people; and her beloved,
who was not beloved; and it shall be, that in 26
the place where it was said to them, Ye are not
my people, there shall they be called sons of the
living God. And Isaiah cries concerning Israel: 27

ROMANS.

Though the number of the sons of Israel be as the sand of the sea, the remnant shall be saved ;
28 for he will finish the work, and cut it short in righteousness ; because a short work will the
29 Lord make upon the earth. And as Isaiah has said before : Except the Lord of Sabaoth had left us a seed, we had become as Sodom, and been made like to Gomorrah.

30 What then shall we say ? That Gentiles, who were not following after righteousness, obtained righteousness, the righteousness which is of
31 faith ; but Israel, following after a law of righteousness, attained not to [such] a law. Wherefore ? Because [they sought it] not by faith, but as being by works of law. For they stumbled
32 against the stone of stumbling ; as it is written : Behold, I lay in Zion a stone of stumbling, and a rock of offence ; and he that believes on him shall not be put to shame.

1 X. BRETHREN, it is my heart's desire and prayer to God on their behalf, that they might
2 be saved. For I bear them witness, that they have a zeal for God, but not according to knowledge.
3 For not knowing the righteousness of God, and seeking to establish their own righteousness, they did not submit themselves to the

V 28. *or*, the account Ib. *or*, a short account

CHAPTER X.

righteousness of God. For Christ is the end of 4
the law for righteousness to every one that be-
lieves.

For Moses describes the righteousness which 5
is of the law: The man that has done them, shall
live by them. But the righteousness which is 6
of faith says thus: Say not in thy heart, Who
shall ascend into heaven? (that is, to bring Christ
down;) or, Who shall descend into the deep? 7
(that is, to bring up Christ from the dead.)
But what says it? The word is nigh thee, in 8
thy mouth, and in thy heart; that is, the word
of faith, which we preach; because, if thou shalt 9
profess with thy mouth the Lord Jesus, and be-
lieve in thy heart that God raised him from the
dead, thou shalt be saved. For with the heart 10
man believes unto righteousness; and with the
mouth profession is made unto salvation. For 11
the Scripture says: Whoever believes on him
shall not be put to shame. For there is no dif- 12
ference between Jew and Greek; for the same is
Lord of all, rich toward all that call upon him.
For whosoever shall call upon the name of the 13
Lord shall be saved.

How then shall they call on him in whom 14
they have not believed? And how shall they
believe in him of whom they have not heard?

V. 5. *or, shall live in them*

ROMANS.

- And how shall they hear without a preacher?
15 And how shall they preach, unless they are sent forth? As it is written: How beautiful are the feet of those who bring glad tidings of peace, who bring glad tidings of good things!
16 But they did not all hearken to the glad tidings. For Isaiah says: Lord, who believed our
17 report? So then faith comes of hearing, and hearing by the word of God.
18 But I say, did they not hear? Yes verily, their sound went forth into all the earth, and their words unto the ends of the world.
19 But I say, did Israel not know? First Moses says: I will provoke you to jealousy by them that are no nation, by a foolish nation I will
20 move you to anger. But Isaiah is very bold, and says: I was found by those who sought me not; I became manifest to those who asked not
21 after me. But of Israel he says: All the day long, did I stretch forth my hands to a disobedient and gainsaying people.

- 1 XI. I SAY then, did God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of
2 Benjamin. God did not cast away his people which he foreknew. Know ye not what the Scripture says of Elijah? How he pleads with
3 God against Israel, saying: Lord, they killed thy

CHAPTER XI.

prophets, and digged down thine altars; and I was left alone, and they seek my life. But what says the answer of God to him? I reserved to myself seven thousand men, who bowed not the knee to Baal.

Even so then, at this present time also, there is a remnant according to the election of grace. And if by grace, it is no longer of works; otherwise, grace becomes no longer grace. [But if of works, it is no longer grace; otherwise, work is no longer work.]

What then? What Israel seeks after, that he obtained not; but the election obtained it, and the rest were hardened. According as it is written: God gave them a spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day. And David says: Let their table be made a snare, and a trap, and a stumblingblock, and a recompense to them; let their eyes be darkened, that they may not see, and bow down their back alway.

I say then, did they stumble in order that they should fall? God forbid; but by their fall salvation is come to the Gentiles, to provoke them to jealousy. But if their fall is the riches of the world, and their diminution the riches of the Gentiles, how much more their fulness?

V. 6. *Ancient copies omit the words in brackets.*

ROMANS.

- 13 For I am speaking to you Gentiles; inasmuch
as I am the apostle of the Gentiles, I magnify
14 my office; if by any means I may provoke to
emulation those who are my flesh, and may save
15 some of them. For if the casting away of them
is the reconciling of the world, what shall the
receiving of them be, but life from the dead?
16 And if the first fruit is holy, so also is the lump;
and if the root is holy, so also are the branches.
17 And if some of the branches were broken off,
and thou, being a wild olive tree, wert grafted in
among them, and became a partaker with them
of the root and the fatness of the olive tree;
18 boast not over the branches. But if thou boast,
it is not thou that bearest the root, but the root
thee.
- 19 Thou wilt say then: The branches were broken
20 off, that I might be grafted in. Well; because
of their want of faith they were broken off, and
thou standest by thy faith. Be not highminded,
21 but fear; for if God spared not the natural
branches, take heed lest he also spare not
thee.
- 22 Behold then the goodness and severity of God;
toward those who fell, severity; but toward
thee, goodness, if thou continue in his goodness;
23 otherwise, thou also shalt be cut off. And they
also, if they continue not in their unbelief, shall
be grafted in; for God is able again to graft them

CHAPTER XI.

in. For if thou wast cut out of the olive tree 24
which is wild by nature, and wast grafted con-
trary to nature into a good olive tree; how much
more shall these, who are the natural branches,
be grafted into their own olive tree?

For I would not, brethren, that ye should be 25
ignorant of this mystery, lest ye should be wise
in your own conceits, that hardness has come
upon Israel in part, until the fulness of the Gen-
tiles come in. And so all Israel shall be saved; 26
as it is written: There shall come out of Zion
the Deliverer, and shall turn away ungodliness
from Jacob; for this is the covenant from me to 27
them, when I shall take away their sins. As 28
concerning the gospel, they are enemies for your
sakes; but as concerning the election, they are
beloved for the fathers' sakes. For unrepented 29
are the gifts and the calling of God. For as ye 30
in times past disobeyed God, but now obtained
mercy through their disobedience; so also they 31
now disobeyed through the mercy shown to you,
that they also might obtain mercy. For God has 32
included all in disobedience, that he might have
mercy upon all.

Oh the depth of the riches, and wisdom, and 33
knowledge of God! How unsearchable are his
judgments, and his ways past finding out! For 34

V. 32. *or*, has shut up all to unbelief

ROMANS.

who knew the mind of the Lord? Or who be-
35 came his counsellor? Or who first gave to him,
36 and it shall be given back to him again? For of
him, and through him, and unto him, are all
things; to him be the glory for ever. Amen.

XII. I RESEEK you therefore, brethren, by
the mercies of God, to present your bodies a liv-
ing sacrifice, holy, well pleasing to God, which
2 is your rational service. And be not conformed
to this world; but be transformed by the renew-
ing of your mind, that ye may discern what is
the will of God, the good, and well pleasing,
and perfect.

3 For I say, through the grace given to me, to
every man that is among you, not to think of
himself more highly than he ought to think; but
to think soberly, according as God has imparted
4 to each one the measure of faith. For as we
have many members in one body, and all the
5 members have not the same office; so we, the
many, are one body in Christ, and severally
6 members one of another. And having gifts dif-
fering according to the grace that is given to us,
whether prophecy, [let us prophesy] according to
7 the proportion of our faith; or ministry, [let us
wait] on the ministry; or he that teaches, on
8 the teaching; or he that exhorts, on the exhort-
ation; he that gives, [let him do it] with simpli-

CHAPTER XIII.

city; he that rules, with diligence; he that shows mercy, with cheerfulness.

Let love be unfeigned. Abhor that which is 9
evil; cleave to that which is good. In brother- 10
ly love, be kindly affectioned one to another; in
honor, preferring one another; in diligence, not 11
slothful; in spirit, fervent, serving the Lord; in 12
hope, rejoicing; in affliction, patient; in prayer,
persevering; communicating to the necessity of 13
the saints; given to hospitality. Bless those 14
who persecute you; bless, and curse not. Re- 15
joice with those who rejoice; weep with
those who weep. Be of the same mind one to- 16
ward another. Aspire not to things that are
high, but condescend to the lowly. Be not wise
in your own conceits. Recompense to no one 17
evil for evil. Provide things honorable in the
sight of all men. If it be possible, as far as depends 18
on you, be at peace with all men. Avenge not 19
yourselves, beloved, but give place to the wrath
[of God]. For it is written: Vengeance is mine;
I will repay, saith the Lord. If therefore thy 20
enemy hunger, feed him; if he thirst, give him
drink; for in so doing, thou shalt heap coals
of fire on his head. Be not overcome by evil, but 21
overcome evil with good.

XIII. Let every soul submit himself to the 1
higher powers. For there is no power but from

ROMANS.

- God; the powers that be have been ordained by
2 God. So that he who resists the power, resists the ordinance of God; and they that resist shall receive to themselves condemnation.
3 For rulers are not a terror to good works, but to the evil. And dost thou wish not to be afraid of the power? Do that which is good,
4 and thou shalt have praise from it; for he is God's minister to thee for good. But if thou do that which is evil, be afraid; for he bears not the sword in vain; for he is God's minister, an
5 avenger for wrath to him that does evil. Wherefore it is necessary to submit yourselves, not only because of the wrath, but also for conscience' sake.
6 For, for this cause ye pay tribute also; for they are God's ministers, attending continually to this
7 very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom
8 custom; fear to whom fear; honor to whom
9 honor. Owe no one anything, but to love one another; for he that loves another has fulfilled
10 the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there is any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as
10 thyself. Love works no ill to one's neighbor;

CHAPTER XIV.

therefore love is the fulfilment of the law. And, 11
that, knowing the time, that it is high time that
we already had awaked out of sleep; for now is
our salvation nearer than when we believed. The 12
night is far spent, the day is at hand. Let us
therefore cast off the works of darkness, and let
us put on the armor of light. Let us walk be- 13
comingly, as in the day; not in revelling and
drunkenness, not in lewdness and wantonness,
not in strife and envying; but put on the Lord 14
Jesus Christ, and make not provision for the
flesh, to fulfil its lusts.

XIV. Him that is weak in faith receive; not 1
for the decision of disputes. For one believes 2
that he may eat all things; but he that is weak
eats herbs. Let not him that eats despise him 3
that eats not; and let not him that eats not
judge him that eats; for God received him.
Who art thou that judgest another's servant? 4
To his own master he stands or falls. But he
shall be made to stand; for God is able to make
him stand.

One man esteems one day above another; an- 5
other esteems every day alike. Let each one be
fully persuaded in his own mind. He that re- 6
gards the day, regards it to the Lord; and he
that eats, eats to the Lord, for he gives thanks

ROMANS.

to God; and he that eats not, to the Lord he eats not, and gives thanks to God.

- 7 For none of us lives to himself, and none dies
8 to himself. For if we live, we live to the Lord;
and if we die, we die to the Lord; whether we
9 live therefore, or die, we are the Lord's. For
to this end Christ died, and lived, that he might
be Lord of both the dead and living.
- 10 But why dost thou judge thy brother? Or
why dost thou despise thy brother? For we
shall all stand before the judgment seat of God.
- 11 For it is written: As I live, saith the Lord, every
knee shall bow to me, and every tongue shall
12 confess to God. So then, each one of us shall
give account of himself to God.
- 13 Let us therefore no longer judge one another;
but judge this rather, not to put a stumbling-
block, or an occasion to fall, in a brother's way.
- 14 I know, and am persuaded in the Lord Jesus,
that nothing is unclean of itself; but to him that
accounts anything to be unclean, to him it is
15 unclean. But if because of food thy brother is
grieved, thou no longer walkest in accordance
with love. Destroy not him by thy food, for whom
16 Christ died. Let not then your good be evil
17 spoken of. For the kingdom of God is not food
and drink; but righteousness, and peace, and joy
18 in the Holy Spirit. For he that in these things

CHAPTER XV.

serves Christ, is well pleasing to God, and approved of men.

So then, let us follow after the things which 19
make for peace, and things by which one may
edify another. For the sake of food destroy not 20
the work of God. All things indeed are pure;
but it is evil for that man who eats with of-
fence. It is good neither to eat flesh, nor to 21
drink wine, nor anything whereby thy brother
stumbles, or is made to offend, or is weak. Hast 22
thou faith? Have it to thyself before God.
Happy is he that judges not himself in that which
he allows. And he that doubts is condemned if 23
he eat, because it is not of faith; and all that is
not of faith is sin.

XV. Now we that are strong ought to bear 1
the infirmities of the weak, and not to please our-
selves. Let each one of us please his neighbor, 2
for his good, to edification. For also Christ pleas- 3
ed not himself; but, as it is written: The re-
proaches of them that reproached thee, fell on
me. For whatever things were written afore- 4
time were for our instruction, that we through
patience and consolation of the Scriptures may
have hope. And the God of patience and con- 5
solation grant you to be of the same mind one
with another, according to Christ Jesus; that 6
with one accord ye may with one mouth

ROMANS.

glorify God, the Father of our Lord Jesus Christ.

- 7 Wherefore receive ye one another, as Christ
8 also received us, to the glory of God. For I say
that Jesus Christ has been made a minister of
the circumcision, for the sake of God's truth, in
order to confirm the promises made to the fath-
9 ers; and that the Gentiles should glorify God
for his mercy; as it is written: For this cause I
will confess to thee among the Gentiles, and will
10 sing to thy name. And again he says: Rejoice, ye
11 Gentiles, with his people. And again: Praise
the Lord, all ye Gentiles; and extol him, all ye
12 people. And again, Isaiah says: There shall be
the root of Jesse, and he who rises up to rule
over the Gentiles; in him shall Gentiles hope.
13 And the God of hope fill you with all joy and
peace in believing, that ye may abound in hope,
by the power of the Holy Spirit.
- 14 And I myself also am persuaded of you, my
brethren, that ye also yourselves are full of good-
ness, filled with all knowledge, able also to ad-
15 monish one another. But I wrote the more
boldly to you, brethren, in part as putting you in
mind, because of the grace that is given to me
16 by God; that I should be a minister of Christ
Jesus to the Gentiles, ministering as a priest in
the gospel of God, that the offering up of the
Gentiles may be acceptable, being sanctified by

CHAPTER XV.

the Holy Spirit. I have therefore my glorying 17
in Christ Jesus, as to things pertaining to God.
For I will not dare to speak of any of the things 18
which Christ wrought not through me, to bring
the Gentiles to obedience, by word and deed, in 19
the power of signs and wonders, in the power of
the Holy Spirit; so that from Jerusalem, and
around as far as to Illyricum, I have fully preach-
ed the good news of Christ; being emulous so to 20
preach the good news, not where Christ was
named, lest I should build upon another's founda-
tion; but (as it is written): They to whom it was 21
not announced concerning him, they shall see,
and they that have not heard shall understand.

For which cause also, for the most part, I was 22
hindered from coming to you. But now having 23
no longer place in these regions, and having a
great desire these many years to come to you;
whenever I go into Spain, I hope to see you in 24
my journey, and to be sent forward thither by
you, if first I shall be satisfied in a measure with
your company.

But now I am going to Jerusalem to minister 25
to the saints. For Macedonia and Achaia thought 26
it good, to make a certain contribution for the
poor among the saints who are at Jerusalem.
For they thought it good; and their debtors are 27
they. For if the Gentiles were partakers in their
spiritual things, they ought also to minister to

ROMANS.

28 them. in carnal things. When therefore I have performed this, and have sealed to them this
29 fruit, I will go by you into Spain. And I know that, when I come to you, I shall come in the fulness of the blessing of the gospel of Christ.

30 And I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, to strive together with me in your prayers to God
31 for me; that I may be delivered from the unbelieving in Judea, and that my service which is for Jerusalem may prove acceptable to the saints;
32 that with joy I may come to you by the will of
33 God, and may with you be refreshed. And the God of peace be with you all. Amen.

1 XVI. I commend to you Phebe our sister, who is a deaconess of the church which is at Cenchrea; that ye receive her in the Lord as becomes saints, and assist her in whatever business she may have need of you; for she has been a helper of many, and of myself.

3 Salute Prisca and Aquila, my fellow-laborers
4 in Christ Jesus, (who for my life laid down their own necks; to whom not only I give thanks, but
5 also all the churches of the Gentiles,) and salute the church that is in their house.

Salute Epenetus, my beloved, who is the first fruits of Asia unto Christ.

CHAPTER XVI.

Salute Mary, who bestowed much labor on 6
us.

Salute Andronicus and Junia, my kinsmen, 7
and my fellow-prisoners, who are of note among
the apostles, who also were in Christ before
me.

Salute Amplias, my beloved in the Lord. 8

Salute Urbanus, our fellow-laborer in Christ, 9
and Stachys my beloved.

Salute Apelles, the approved in Christ. 10

Salute those of the household of Aristobu-
lus.

Salute Herodion my kinsman. 11

Salute those of the household of Narcissus,
who are in the Lord.

Salute Tryphena and Tryphosa, who labor in 12
the Lord.

Salute Persis the beloved, who labored much
in the Lord.

Salute Rufus, the chosen in the Lord, and his 13,
mother and mine.

Salute Asyncritus, Phlegon, Hermes, Patro- 14
bas, Hermas, and the brethren who are with
them.

Salute Philologus, and Julia, Nereus and his 15
sister, and Olympas, and all the saints who are
with them.

ROMANS.

16 Salute one another with a holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, to mark them that cause divisions and offences, contrary to the doctrine which ye learned, and avoid them.

18 For they that are such serve not our Lord Christ, but their own belly; and by their good words and fair speeches deceive the hearts of

19 the simple. For your obedience is come abroad unto all men. I rejoyce therefore over you; but I would have you wise as to that which is good,

20 and simple as to that which is evil. And the God of peace shall shortly bruise Satan under your feet. The grace of our Lord Jesus Christ be with you. Amen.

21 Timothy, my fellow-laborer, salutes you, and Lucius, and Jason, and Sosipater, my kinsmen.

22 I Tertius, who wrote the epistle, salute you in the Lord.

23 Gaius my host, and of the whole church, salutes you.

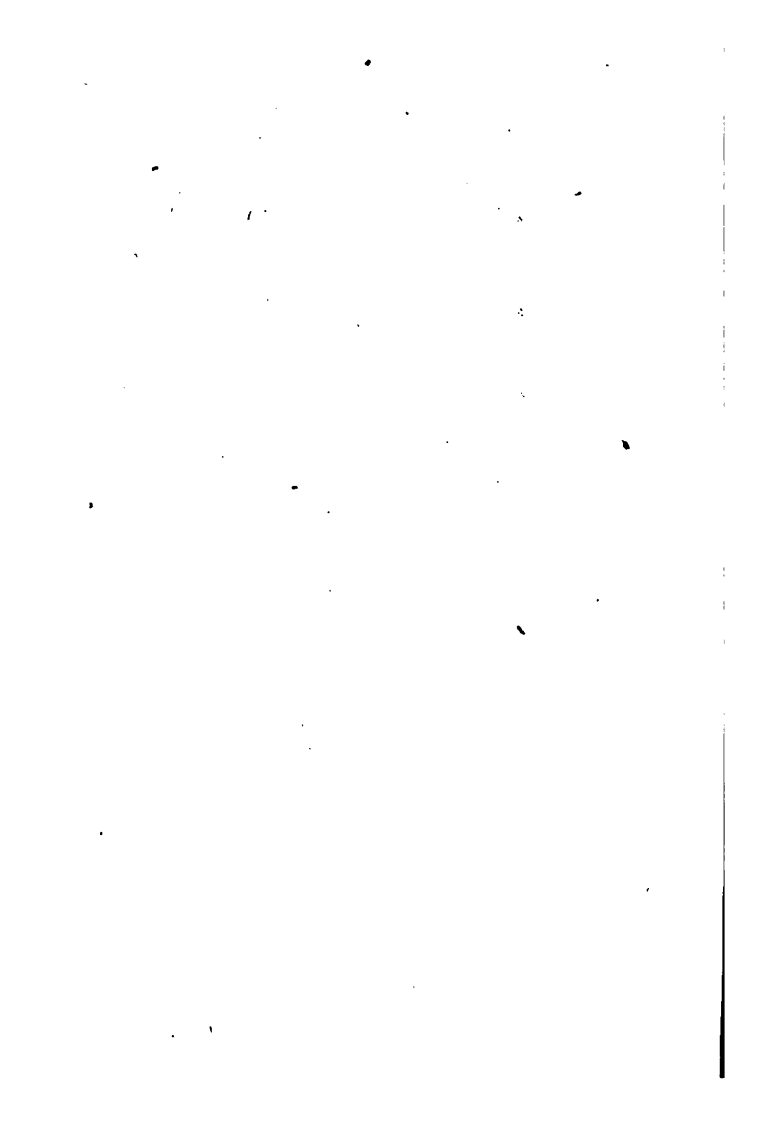
Erastus the chamberlain of the city salutes you, and Quartus the brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him who is able to establish you, according to my gospel and the preaching of Jesus

CHAPTER XVI.

Christ, according to the revelation of the mystery kept in silence during eternal ages but now 26 made manifest, and through the scriptures of the prophets, according to the commandment of the eternal God, made known to all nations for obedience to the faith; to God only wise, through 27 Jesus Christ, be the glory for ever. Amen.



THE FIRST EPISTLE OF PAUL
TO THE
CORINTHIANS.

CHAPTER I.

PAUL, a called apostle of Christ Jesus 1
through the will of God, and Sosthenes the
brother, to the church of God which is at Cor- 2
inth, those sanctified in Christ Jesus, called to
be saints, with all that in every place call upon
the name of Jesus Christ our Lord, both theirs
and ours; grace to you, and peace, from God our 3
Father, and the Lord Jesus Christ.

I thank my God always on your behalf, for 4
the grace of God which was given you in Christ
Jesus; that in everything ye were made rich 5
in him, in all utterance and all knowledge; ac- 6
cording as the testimony of Christ was confirmed
in you; so that ye are behind in no gift, wait- 7
ing for the revelation of our Lord Jesus Christ;
who shall also confirm you unto the end, that ye 8
may be blameless in the day of our Lord Jesus
Christ. God is faithful, by whom ye were call- 9

I. CORINTHIANS.

ed into the fellowship of his Son Jesus Christ our Lord.

- 10 But I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be made complete in the same
- 11 mind and in the same judgment. For it was made known to me concerning you, my brethren, by those of the house of Chloe, that there
- 12 are contentions among you. And I mean this, that each of you says, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.
- 13 Is Christ divided? Was Paul crucified for you?
- 14 Or were ye immersed in the name of Paul? I thank God that I immersed none of you, but
- 15 Crispus and Gaius; that no one may say that I
- 16 immersed in my own name. And I immersed also the household of Stephanas; besides, I know not whether I immersed any other.
- 17 For Christ did not send me to immerse, but to preach the glad tidings; not with wisdom of speech, lest the cross of Christ should be made
- 18 of no effect. For the preaching of the cross is to those who perish, foolishness; but to us who
- 19 are saved, it is the power of God. For it is written: I will destroy the wisdom of the wise, and will bring to nothing the prudence of the prudent.
- 20 Where is the wise? Where is the scribe?

CHAPTER. I.

Where is the disputer of this world? Has not God made foolish the wisdom of the world? For 21 since, in the wisdom of God, the world through its wisdom knew not God, God was pleased through the foolishness of preaching to save those who believe; since Jews require signs, 22 and Greeks seek after wisdom; but we preach 23 Christ crucified, to Jews a stumblingblock, and to Gentiles foolishness; but to them who are the 24 called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the 25 foolishness of God is wiser than men; and the weakness of God is stronger than men.

For see your calling, brethren, that not many 26 are wise after the flesh, not many mighty, not many noble; but God chose the foolish things 27 of the world, that he might put to shame the wise; and God chose the weak things of the world, that he might put to shame the things which are strong; and the base things of the 28 world, and the things which are despised, did God choose, and the things which are not, that he might bring to nought things that are; that 29 no flesh should glory before God. But of him 30 are ye in Christ Jesus, who was made wisdom to us from God, both righteousness, and sanctification, and redemption; that, according as it 31 is written, He that glories, let him glory in the Lord.

I. CORINTHIANS.

- 1 II. I also, when I came to you, brethren,
came not with excellency of speech or of wisdom, declaring to you the testimony of God.
- 2 For I determined not to know anything among
3 you, save Jesus Christ, and him crucified. And
I was with you in weakness, and in fear, and in
4 much trembling. And my speech and my
preaching were not with persuasive words of
man's wisdom, but with demonstration of the
5 Spirit and of power; that your faith might not
stand in the wisdom of men, but in the power
of God.
- 6 But we speak wisdom among them that are
perfect; but a wisdom not of this world, nor of
the rulers of this world, who come to nought.
- 7 But we speak God's wisdom in a mystery, the
hidden wisdom which God predestined before
8 the worlds unto our glory; which no one of the
rulers of this world has known; for had they
known it, they would not have crucified the
9 Lord of glory; but (as it is written) things which
eye saw not, nor ear heard, and which entered
not into the heart of man, which God prepared
10 for them that love him. But God revealed them
to us by his Spirit; for the Spirit searches all
11 things, even the deep things of God. For who
among men knows the things of a man, save the
spirit of the man which is in him? So also the
things of God no one knows, but the Spirit of God.

CHAPTER III.

And we received, not the spirit of the world, but the spirit which is of God ; that we might know the things that were freely given to us by God. Which things also we speak, not in words taught 13 by man's wisdom, but in those taught by the Spirit ; comparing spiritual things with spiritual.

But the natural man receives not the things 14 of the Spirit of God, for they are foolishness to him ; and he can not know them, because they are spiritually judged. But he that is spiritual 15 judges all things ; but he himself is judged by no one. For who has known the mind of the Lord, 16 that he may instruct him ? But we have the mind of Christ.

III. I ALSO, brethren, was not able to speak 1 to you as spiritual, but as carnal, as babes in Christ. I fed you with milk, and not with meat ; 2 for ye were not yet able to bear it ; nay, nor even now are ye able. For ye are yet carnal ; for 3 whereas there is among you envying, and strife, and divisions, are ye not carnal, and do ye not walk as men ? For when one says, I am of 4 Paul ; and another, I am of Apollos ; are ye not

V. 13. *or*, interpreting spiritual things to the spiritual.
Or, combining spiritual things with spiritual.

I. CORINTHIANS.

5 carnal? Who then is Paul, and who is Apollos,
but ministers through whom ye believed, even
6 as the Lord gave to each one? I planted,
7 Apollos watered; but God gave the increase. So
then neither is he that plants anything, nor he
that waters; but God that gives the increase.
8 And he that plants and he that waters are one;
and each shall receive his own reward according
to his own labor.

9 For we are God's fellow-laborers; ye are God's
10 husbandry, God's building. According to the
grace of God which was given to me, as a wise
masterbuilder I laid a foundation, and another
builds thereon. But let each one take heed how
11 he builds thereon. For other foundation can
no one lay than that which is laid, which is
12 Jesus Christ. And if any one builds on this
foundation gold, silver, precious stones, wood,
13 hay, stubble; the work of each one shall be made
manifest; for the day shall show it, because it is
revealed in fire, and the fire itself shall prove of
14 what sort is each one's work. If any one's work
which he built thereon remains, he shall receive
15 reward. If any one's work shall be burned up, he
shall suffer loss; but he himself shall be saved;
yet so as through fire.

16 Know ye not that ye are God's temple,
and that the Spirit of God dwells in you?

CHAPTER IV.

If any one defiles the temple of God, him shall 17
God destroy; for the temple of God is holy, the
which are ye.

Let no one deceive himself. If any one seems 18
to be wise among you in this world, let him be-
come a fool, that he may become wise. For the 19
wisdom of this world is foolishness with God.
For it is written: He that takes the wise in
their craftiness. And again: The Lord knows 20
the thoughts of the wise, that they are vain.

So then, let no one glory in men. For all 21
things are yours; whether Paul, or Apollos, or 22
Cephas, or the world, or life, or death, or things
present, or things to come, all are yours; and 23
ye are Christ's, and Christ is God's.

IV. So let a man account us, as ministers of 1
Christ, and stewards of the mysteries of God.
Moreover, it is required in stewards, that a man 2
be found faithful. But with me it is a very small 3
thing that I should be judged by you, or by man's
judgment; nay, neither do I judge myself. For 4
I am conscious to myself of nothing; yet am I not
hereby justified, but he that judges me is the
Lord. So then judge not anything before the time, 5
until the Lord come, who will both bring to light
the hidden things of darkness, and make manifest

I. CORINTHIANS.

the counsels of the hearts ; and then shall each one have his praise of God.

6 And these things, brethren, I have in a figure transferred to myself and Apollos for your sakes ; that in us ye may learn not to go beyond that which is written, that ye be not puffed up each

7 for one against another. For who makes thee to differ ? And what hast thou that thou didst not receive ? But if thou didst receive it, why dost thou glory, as if thou hadst not received it ?

8 Already ye are filled full, already ye are rich, without us ye reign as kings ; and I would ye did reign, that we also might reign with you.

9 For I think that God set forth us the apostles last, as condemned to death ; for we have become a spectacle to the world, both to angels and to
10 men. We are fools for Christ's sake, but ye are wise in Christ ; we are weak, but ye are strong ;
11 ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have
12 no certain dwellingplace ; and labor, working with our own hands ; being reviled, we bless ;
13 being persecuted, we suffer it ; being defamed, we entreat ; we have become as the filth of the world, the offscouring of all things unto this day.

14 I write not these things to shame you, but as
15 my beloved sons I admonish you. For though

CHAPTER V.

ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel. I beseech 16 you therefore, be followers of me.

For this cause I sent to you Timothy, who is 17 my child, beloved and faithful in the Lord, who will bring to your remembrance my ways in Christ, as I teach everywhere in every church.

Now some were puffed up, as though I were 18 not coming to you. But I will come to you 19 shortly, if the Lord will, and will know, not the word of those who are puffed up, but the power. For the kingdom of God is not in word, but in 20 power. What will ye? Shall I come to you 21 with a rod, or in love, and the spirit of meekness?

V. It is commonly reported that there is 1 fornication among you, and such fornication as is not even among the Gentiles, that one should have his father's wife. And ye are puffed up, 2 and did not rather mourn, that he that did this deed might be taken away from among you. For 3 I verily, as absent in body but present in spirit, have judged already, as though I were present, concerning him that has so done this; in the 4 name of our Lord Jesus Christ, ye being gather-

I. CORENTHIANS.

- ed together, and my spirit, with the power of our
5 Lord Jesus Christ, to deliver such a one to
Satan for the destruction of the flesh, that the
spirit may be saved in the day of the Lord Jesus.
- 6 Your glorying is not good. Know ye not that
7 a little leaven leavens the whole lump? Oleanse
out therefore the old leaven, that ye may be a
new lump, according as ye are unleavened. For
8 our passover, Christ, was sacrificed for us; there-
fore let us keep the feast, not with old leaven,
nor with the leaven of malice and wickedness,
but with the unleavened bread of sincerity and
truth.
- 9 I wrote to you in my epistle not to keep com-
10 pany with fornicators. Yet not, altogether, with
the fornicators of this world, or with the covet-
ous, or extortioners, or idolaters; for then ye
11 must needs go out of the world. But as it is, I
wrote to you not to keep company, if any one
called a brother be a fornicator, or covetous, or
an idolater, or a railer, or a drunkard, or an ex-
tortioner, with such a one not even to eat.
- 12 For what have I to do with judging them also
that are without? Do not ye judge them that
13 are within? But them that are without God
judges. Therefore put away that wicked man
from among yourselves.

- 1 VI. DARE any one of you, having a matter

CHAPTER VI.

against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more the things of this life? If then ye have judgments about things of this life, set them to judge who are of no esteem in the church.

I speak to your shame. Is it so, that there is not a wise man among you, not even one that shall be able to judge between his brethren; but brother goes to law with brother, and that before unbelievers? Now therefore, it is altogether a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor abusers of themselves with mankind, nor thieves, nor the covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus, and by the Spirit of our God.

I. CORINTHIANS.

12 All things are lawful for me, but not all things
are expedient; all things are lawful for me, but
I will not be brought under the power of any-
18 thing. Meats for the belly, and the belly for
meats; but God will destroy both it and them.
But the body is not for fornication, but for the
14 Lord; and the Lord for the body. And God
both raised the Lord, and will also raise up us
by his power.

15 Know ye not that your bodies are members of
Christ? Shall I then take the members of Christ,
and make them members of a harlot? God for-
16 bid. Know ye not that he who is joined to a
harlot is one body? For the two, says he, shall
17 be one flesh. But he that is joined to the Lord
18 is one spirit. Flee fornication. Every sin that
a man commits is without the body; but he that
commits fornication, sins against his own body.
19 Know ye not that your body is the temple of
the Holy Spirit, who is in you, whom ye have
20 from God, and ye are not your own? For ye
are bought with a price; therefore glorify God
in your body.

1 VII. Now concerning the things whereof ye
wrote to me: It is good for a man not to touch a
2 woman; but because of fornication, let each
man have his own wife, and let each woman
3 have her own husband. Let the husband render

CHAPTER VII

to the wife her due; and in like manner the wife
also to the husband. The wife has not power 4
over her own body, but the husband; and in like
manner the husband also has not power over his
own body, but the wife. Defraud not one the 5
other, except it be with consent for a time, that
ye may give yourselves to fasting and prayer,
and come again together, that Satan may not
tempt you on account of your incontinency.

But this I say by way of permission, not of 6
command. But I would that all men were as 7
myself. But each one has his own gift from
God, one after this manner, and another after
that.

And I say to the unmarried and the widows, 8
it is good for them if they remain as I also am.
But if they have not self-control, let them mar- 9
ry; for it is better to marry than to burn.

And the married not I command, but the 10
Lord, that the wife depart not from the husband.
But if she have departed, let her remain un- 11
married, or let her be reconciled to her husband;
and let the husband not put away his wife.

But to the rest say I, not the Lord: If any 12
brother has a wife that believes not, and she is
pleased to dwell with him, let him not put her
away. And a woman who has a husband that 13
believes not, and he is pleased to dwell with her,
let her not leave her husband. For the unbe- 14

I. CORINTHIANS.

Heaving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband; else your children are unclean; but now they are holy. "

15 But if the unbelieving depart, let him depart.

The brother or the sister is not under bondage in such cases; but God has called us to peace.

16 For what knowest thou, O wife, whether thou shalt save thy husband? Or what knowest thou,

17 O man, whether thou shalt save thy wife? Only, as the Lord distributed to each one, as God has called each one, so let him walk. And so I ordain in all the churches.

18 Was any one called being circumcised? Let him not become uncircumcised. Has any one been called in uncircumcision? Let him not be

19 circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God.

20 Let each one abide in the same calling where-

21 in he was called. Wast thou called being a servant? Care not for it; but if thou canst become

22 free, use it rather. For he that has been called in the Lord, being a servant, is the Lord's freedman; in like manner also the freeman, being

23 called, is Christ's servant. Ye were bought with

24 a price; become not servants of men. Brethern, let every man, wherein he was called, therein abide with God.

CHAPTER VII.

Now concerning virgins I have no command- 25
ment of the Lord; but I give my judgment, as
one that has obtained mercy of the Lord to be
faithful. I consider therefore that this is good 26
on account of the present necessity, that it is
good for a man so to be. Art thou bound to a 27
wife? Seek not to be loosed. Art thou loosed
from a wife? Seek not a wife. But if also thou 28
marry, thou hast not sinned; and if a virgin
marry, she has not sinned. But such shall have
affliction in the flesh; but I spare you.

But this I say, brethren, the time that remains 29
is short; that both they who have wives may be
as though they had none; and they that weep, 30
as though they wept not; and they that rejoice,
as though they rejoiced not; and they that buy,
as though they possessed not; and they that use 31
this world, as not abusing it; for the fashion of
this world is passing away.

But I would have you without cares. He that 32
is unmarried cares for the things of the Lord,
how he shall please the Lord; but he that is 33
married cares for the things of the world, how
he shall please his wife. There is a difference 34
also between the wife and the virgin. The un-
married woman cares for the things of the Lord,
that she may be holy both in body and spirit;

V. 28. *or*, and I desire to spare you

I. CORINTHIANS. -

but she that is married cares for the things of the world, how she shall please her husband.

85 And this I say for your own profit; not that I may cast a snare upon you, but for that which is seemly, and that ye may attend upon the

36 Lord without distraction. But if any one thinks that he behaves himself unseemly toward his virgin, if she be past the flower of her age, and need so require, let him do what he

87 will, he sins not; let them marry. But he that stands steadfast in his heart, having no necessity, but has power over his own will, and has determined this in his heart that he will

88 keep his virgin, does well. So that both he that gives her in marriage does well, and he that gives her not in marriage does better.

89 A wife is bound as long as her husband lives; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment; and I think that I also have the Spirit of God.

1 VIII. Now concerning the things offered to idols, we know that we all have knowledge.

2 Knowledge puffs up, but love edifies. If any one thinks that he knows anything, he has

8 known nothing yet as he ought to know. But if any one loves God, the same is known by him.

CHAPTER VIII.

As concerning then the eating of the things 4
offered to idols, we know that an idol is nothing
in the world, and that there is no other God but
one. For though there are gods so-called, wheth- 5
er in heaven or on earth, (as there are gods many,
and lords many,) yet to us there is but one God, 6
the Father, of whom are all things, and we unto
him; and one Lord Jesus Christ, by whom are
all things, and we by him.

But there is not in all men this knowledge; 7
for some, with a consciousness of the idol, unto
this hour eat it as a thing offered to an idol; and
their conscience being weak is defiled. But food 8
commends us not to God; for neither, if we eat,
are we the better; nor, if we eat not, are we the
worse. But take heed, lest haply this liberty of 9
yours become a stumblingblock to the weak.
For if any one sees thee who hast knowledge 10
reclining at table in an idol's temple, will not
the conscience of him who is weak be embold-
ened to eat the things offered to idols? And 11
through thy knowledge he that is weak perishes,
the brother for whom Christ died! But when 12
ye so sin against the brethren, and wound their
weak conscience, ye sin against Christ. Where- 13
fore, if food cause my brother to offend, I will
eat no flesh for ever more, that I may not cause
my brother to offend.

I. CORINTHIANS.

- 1 IX. Am I not an apostle? Am I not free?
Have I not seen Jesus Christ our Lord? Are
2 not ye my work in the Lord? If I am not an
apostle to others, yet at least I am to you; for
the seal of my apostleship are ye in the Lord.
3 This is my answer to them that examine me.
4,5 Have we not power to eat and to drink? Have we
not power to lead about a sister as a wife, as well
as the other apostles, and the brothers of the
6 Lord, and Cephas? Or have only I and Barna-
7 bas not power to forbear working? Who ever
goes to war at his own charges? Who plants a
vineyard, and eats not of the fruit thereof? Or
who tends a flock, and eats not of the milk of
the flock?
8 Say I these things as a man? Or does not the
9 law also say these things? For it is written in
the law of Moses: Thou shalt not muzzle the ox
when he treads out the corn. Is it for the oxen
10 that God cares? Or does he say it altogether
for our sakes? For, for our sakes it was writ-
ten; that he who ploughs ought to plough in
hope; and he who threshes, in hope of partak-
11 ing. If we sowed for you the things that are
spiritual, is it a great thing if we shall reap your
12 carnal things? If others partake of this power
over you, do not we still more? But we used not
this power; but we bear all things, that we may
not cause any hindrance to the gospel of Christ.

CHAPTER IX.

Do ye not know that they who minister about 18
the holy things eat of the temple, and they who
wait at the altar partake with the altar? So 14
also did the Lord appoint to those who preach
the gospel, to live by the gospel. But I have 15
used none of these things; and I wrote not
these things, that it should be so done to me; for
it were better for me to die, than that any one
should make my glorying void. For if I preach 16
the gospel, I have nothing to glory of; for a ne-
cessity is laid upon me; for, woe is to me, if I
preach not the gospel! For if I do this willingly, 17
I have a reward; but if unwillingly, I have a
stewardship intrusted to me.

What then is my reward? That, in preaching 18
the gospel, I may make the gospel without charge,
that I use not to the full my power in the gospel.
For being free from all men, I made myself ser- 19
vant to all, that I might gain the more. And to 20
the Jews I became as a Jew, that I might gain
Jews; to them that are under law, as under law,
not being myself under law, that I might gain
those under law; to those without law, as without 21
law, (not being without law to God, but under law
to Christ,) that I might gain them that are with-
out law. To the weak I became as weak, that I 22
might gain the weak. I have become all things
to all, that I may by all means save some. And 23

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all things I do for the gospel's sake, that I may become a partaker thereof with others.

- 24 Know ye not that they who run in a race, all indeed run, but one receives the prize? So run,
25 that ye may obtain. And every one who contends for the prize is temperate in all things; they indeed to obtain a corruptible crown, but
26 we an incorruptible. I therefore so run, as not uncertainly; I so fight as not beating the air.
27 But I keep under my body, and bring it into subjection; lest haply, having preached to others, I myself should be rejected.

- 1 X. FOR I would not have you ignorant, brethren, that our fathers were all under the cloud, and
2 all passed through the sea; and were all immersed
3 unto Moses in the cloud and in the sea; and all
4 ate the same spiritual food, and all drank the same spiritual drink; for they drank of the spiritual rock that followed them, and the rock was
5 Christ. But in the most of them God had no pleasure; for they were overthrown in the wilderness.
6 Now these things were examples to us, in order that we should not lust after evil things, as
7 they also lusted. Nor be ye idolaters, as were some of them; as it is written: The people sat

V. 23. *or*, may become a partaker with it

CHAPTER X.

down to eat and drink, and rose up to play. Nor 8
let us commit fornication, as some of them did,
and fell in one day three and twenty thousand.
Nor let us tempt Christ, as some of them tempt- 9
ed, and perished by the serpents. Nor murmur 10
ye, as some of them murmured, and perished by
the destroyer.

Now all these things happened to them as ex- 11
amples, and they were written for our admoni-
tion, upon whom the ends of the ages are come.
Wherefore let him that thinks he stands, take 12
heed lest he fall. There has no temptation taken 13
you but such as belongs to man; and God is faith-
ful, who will not suffer you to be tempted beyond
what ye are able, but will with the temptation
make also the way of escape, that ye may be
able to bear it.

Wherefore, my beloved, flee from idolatry. 14
I speak as to wise men; judge ye what I say. 15
The cup of blessing which we bless, is it not a 16
partaking of the blood of Christ? The bread
which we break, is it not a partaking of the
body of Christ? Because we, the many, are one 17
bread, one body; for we all share in that one
bread.

Behold Israel after the flesh. Are not they 18
who eat of the sacrifices partakers of the al-
tar?

What then do I say? That an idol is any- 19

I. CORINTHIANS.

thing, or that what ~~is~~ offered to idols is anything?
20 Nay; but that what they sacrifice, they sacrifice
to demons, and not to God; and I would not that
21 ye should be partakers of demons. Ye cannot
drink the cup of the Lord, and the cup of de-
mons; ye cannot share in the table of the Lord,
and the table of demons.

22 Do we provoke the Lord to jealousy? Are we
23 stronger than he? All things are lawful, but not
all things are expedient; all things are lawful,
24 but not all things edify. Let no one seek his
own, but his neighbor's good.

25 Whatever is sold in the market eat, asking no
26 question for conscience' sake; for the earth is
the Lord's, and the fulness thereof.

27 If any of the unbelieving bids you to a feast,
and ye choose to go, whatever is set before you
28 eat, asking no question for conscience' sake. But
if any one say to you: This is a thing sacrificed
to a god, eat it not for his sake that showed it,
29 and for conscience' sake. Conscience, I say, not
thine own, but that of the other; for why is my
30 liberty judged by another's conscience? If I
partake with thanks, why am I evil spoken of,
for that for which I give thanks?

31 Whether therefore ye eat, or drink, or what-
32 ever ye do, do all to the glory of God. Give
no occasion of stumbling, either to Jews or
33 Greeks, or to the church of God. As I also

CHAPTER. XI.

please all in all things, not seeking my own profit, but that of the many, that they may be saved. Be ye followers of me, as I also am of Christ. 1

Now I praise you, brethren, that ye remember me in all things, and hold fast the traditions, as I delivered them to you. 2

And I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonors his head. But every woman praying or prophesying with the head uncovered, dishonors her head; for it is one and the same as if she were shaven. For if a woman is not covered, let her also be shorn; but if it is a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, being the image and glory of God; but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. And the man was not created for the woman, but the woman for the man. For this cause ought the woman to have [the token of] power on her head, because of the angels. 3 4 5 6 7 8 9 10

Nevertheless, neither is the woman without 11

I. CORINTHIANS.

the man, nor the man without the woman, in
12 the Lord. For as the woman is of the man, so
also is the man by the woman; but all things of
God.

13 Judge in your own selves; is it seemly that a
14 woman pray to God uncovered? Does not even
nature itself teach you, that, if a man have long
15 hair, it is a shame to him? But if a woman
have long hair, it is a glory to her; for her hair
is given her for a covering.

16 But if any man seems to be contentious, we
have no such custom, nor the churches of God.

17 And while I enjoin this, I praise you not,
that ye come together not for the better, but for
18 the worse. For first of all, when ye come to-
gether in the church, I hear that there are divi-
19 sions among you; and I partly believe it. For
there must be also sects among you, that they
who are approved may be made manifest among
you.

20 When therefore ye come together into one
place, there is no eating of a supper of the Lord.
21 For in eating, each takes without waiting his
own supper; and one is hungry, and another is
22 drunken. What! have ye not houses to eat and
to drink in? Or despise ye the church of God,
and shame them that have not? What shall I

V. 20. *or, it is not to eat the Supper of the Lord*

CHAPTER XI.

say to you? Shall I praise you in this? I praise you not.

For I received from the Lord, what I also delivered to you, that the Lord Jesus, in the night in which he was betrayed, took bread; and having given thanks, he brake it, and said: This is my body, which is for you; this do in remembrance of me. In like manner also the cup, after they had supped, saying: This cup is the new covenant in my blood; this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye show the Lord's death till he come.

So that whoever eats the bread or drinks the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let a man examine himself, and so let him eat of the bread, and drink of the cup. For he that eats and drinks, eats and drinks condemnation to himself, if he discern not the body.

For this cause many are weak and sickly among you, and many sleep. For if we judged ourselves, we should not be judged. But being judged, we are chastened of the Lord, that we may not be condemned with the world.

Wherefore, my brethren, when coming together to eat, wait for one another. If any one is hungry, let him eat at home; that ye come

I. CORINTHIANS.

not together unto condemnation. And the rest
I will set in order when I come.

- 1 XII. Now concerning the spiritual gifts,
brethren, I would not have you ignorant.
- 2 Ye know that ye were Gentiles, carried away
3 to the dumb idols, as ye were led. Wherefore I
give you to understand, that no one speaking by
the Spirit of God calls Jesus accursed; and no
one can say, Jesus is Lord, but by the Holy Spirit.
- 4 Now there are diversities of gifts, but the
5 same Spirit. And there are diversities of min-
6 istrations, and the same Lord. And there are
diversities of operations, but the same God who
7 works all in all. But to each is given the mani-
8 festation of the Spirit, for profiting. For to one
is given through the Spirit the word of wisdom;
to another the word of knowledge according to
9 the same Spirit; to another faith, by the same
Spirit; to another gifts of healings by the one
10 Spirit; to another the working of miracles; to
another prophecy; to another discerning of
spirits; to another diversities of tongues; to
11 another the interpretation of tongues. But all
these works the one and self-same Spirit, di-
viding to each one severally as he will.
- 12 For as the body is one and has many mem-
bers, and all the members of the body, being
13 many, are one body, so also is Christ. For by

CHAPTER XII.

one Spirit we were all immersed into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.'

For the body is not one member, but many. If 14
the foot say: Because I am not a hand, I am not 15
of the body; it is not therefore not of the body.
And if the ear say: Because I am not an eye, 16
I am not of the body; it is not therefore not
of the body. If the whole body were an eye, 17
where were the hearing? If the whole were
hearing, where were the smelling?

But now God has set the members each one 18
of them in the body, as it pleased him. And if 19
they were all one member, where were the
body? But now there are many members, but 20
one body. And the eye cannot say to the hand, 21
I have no need of thee; nor again the head to
the feet, I have no need of you. Nay; much 22
more those members of the body, which seem
to be more feeble, are necessary; and those 23
which we think to be less honorable parts of the
body, on these we bestow more abundant honor;
and our uncomely parts have more abundant
comeliness. And our comely parts have no 24
need; but God attempered the body together,
giving more abundant honor to that which lack-
ed; that there may be no division in the body, 25
but that the members should have the same care
one for another. And whether one member suf- 26

I. CORINTHIANS.

fers, all the members suffer with it; or one member is honored, all the members rejoice with it.

27 Now ye are the body of Christ, and mem-
28 bers each one. And God has set some in
the church, first apostles, secondly prophets,
thirdly teachers, after that miracles, then gifts
of healings, helps, governings, diversities of
29 tongues. Are all apostles? Are all prophets?
Are all teachers? Are all workers of miracles?
30 Have all gifts of healings? Do all speak with
31 tongues? Do all interpret? But desire earnest-
ly the greater gifts; and moreover, I show to
to you a most excellent way.

1 XIII. Though I speak with the tongues of
men and of angels, and have not love, I am be-
come as sounding brass, or a tinkling cymbal.
2 And though I have the gift of prophecy, and un-
derstand all mysteries, and all knowledge; and
though I have all faith, so as to remove moun-
3 tains, and have not love, I am nothing. And
though I bestow all my goods in food, and though
I give up my body that I may be burned, and
have not love, it profits me nothing.
4 Love suffers long, is kind; love envies not;
5 love vaunts not itself, is not puffed up, does not
behave itself unseemly, seeks not its own, is not
6 easily provoked, imputes no evil; rejoices not at

CHAPTER XIV.

unrighteousness, but rejoices with the truth; bears 7
all things, believes all things, hopes all things,
endures all things. Love never fails; but whether 8
there are prophesyings, they shall be done away;
whether tongues, they shall cease; whether
knowledge, it shall be done away. For we know 9
in part, and we prophesy in part. But when 10
that which is perfect is come, then that which is
in part shall be done away.

When I was a child, I spake as a child, I 11
thought as a child, I reasoned as a child; but
now that I am become a man, I have done away
the things of the child. For we see now in a 12
mirror, obscurely; but then face to face. Now
I know in part; but then I shall know fully, even
as I also am fully known.

And now remain faith, hope, love, these three; 13
and the greatest of these is love.

XIV. Pursue after love; and desire earnest- 1
ly the spiritual gifts, but rather that ye may
prophesy. For he that speaks in an unknown 2
tongue speaks not to men, but to God; for no
one understands; but in spirit he speaks myste-
ries. But he that prophesies speaks to men, ed- 3
ification, and exhortation, and comfort. He that 4
speaks in an unknown tongue edifies himself;
but he that prophesies edifies the church.

I would that ye should all speak with tongues, 5

I. CORINTHIANS.

but rather that ye should prophesy ; for greater is he that prophesies than he that speaks with tongues, except he interpret, that the church may receive edification.

- 6 But now, brethren, if I come to you speaking with tongues, what shall I profit you, except I shall speak to you either in revelation, or in knowledge, or in prophesying, or in teaching?
- 7 And things without life giving sound, whether pipe or harp, yet if they give no distinction in the sounds, how shall that be known which is piped
- 8 or harped? For if a trumpet give an uncertain
- 9 sound, who shall prepare himself for battle? So also ye, if ye utter not by the tongue words easily understood, how shall that be known which is spoken? For ye will be speaking into the air.
- 10 There are, it may be, so many kinds of voices in the world, and none is without signification. If then I know not the meaning of the voice, I shall be to him that speaks a barbarian, and he that speaks a barbarian to
- 12 me. So also ye, since ye are zealous of spiritual gifts, seek that ye may abound in them to the edification of the church.
- 13 Wherefore let him that speaks in an unknown
- 14 tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prays, but
- 15 my understanding is unfruitful. What then? I will pray with the spirit, and I will pray with

CHAPTER XIV.

the understanding also; I will sing with the spirit, and I will sing with the understanding also. Else, if thou shalt bless with the spirit, 16 how shall he that occupies the place of the unlearned say the Amen at thy giving of thanks, since he knows not what thou sayest? For thou 17 indeed givest thanks well, but the other is not edified.

I thank God, I speak with tongues more than 18 ye all. Yet in the church I would rather speak 19 five words with my understanding, that I may also teach others, than ten thousand words in an unknown tongue.

Brethren, be not children in your understand- 20 ings; but in malice be as children, but in your understandings be men.

In the law it is written: With men of other 21 tongues, and with strange lips, will I speak to this people; and yet for all that they will not hear me, saith the Lord. So that the tongues 22 are for a sign, not to them that believe, but to the unbelieving; but prophesying is not for the unbelieving, but for them that believe.

If therefore the whole church is come together 23 into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But 24 if all prophesy, and there come in one that is an unbeliever, or unlearned, he is convicted by all,

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25 he is judged by all. The secrets of his heart are made manifest; and so falling down on his face he will worship God, and report that God is in truth among you.

26 How is it then, brethren? When ye come together, each of you has a psalm, has a doctrine, has a tongue, has a revelation, has an interpretation. Let all things be done to edification. If any one speaks in an unknown tongue, let it be by two, or at the most by three, and in turn; 28 and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 And of prophets, let two or three speak, and 30 the others judge. But if a revelation be made to another sitting by, let the first hold his peace. 31 For ye can all prophesy one by one, that all may 32 learn, and all be comforted. And the spirits of 33 the prophets are subject to the prophets. For God is not a God of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches; for it is not permitted to them to speak, but they 35 are to be in subjection, as the law also says. And if they wish to learn anything, let them ask their husbands at home; for it is a shame for a woman to speak in the church.

3 Did the word of God come forth from you? 37 Or came it unto you alone? If any one thinks

CHAPTER XV.

himself to be a prophet, or spiritual, let him acknowledge that the things that I write to you are the Lord's commandments. But if any one 88 is ignorant, let him be ignorant. Wherefore, 89 brethren, desire earnestly the gift of prophecy, and forbid not to speak with tongues. But let 40 all things be done decently and in order.

XV. AND I make known to you, brethren, 1 the gospel which I preached to you, which also ye received, in which also ye stand; through 2 which also ye are saved, if ye hold fast the word with which I preached to you, unless ye believed in vain.

For I delivered to you first of all what I also 3 received, that Christ died for our sins according to the Scriptures; and that he was buried, and 4 that he has risen the third day according to the Scriptures; and that he appeared to Cephas, then 5 to the twelve; after that, he appeared to above 6 five hundred brethren at once; of whom the greater part remain until now, but some are fallen asleep. After that, he appeared to James; 7 then to all the apostles. And last of all he appeared to me also, as the one born out of due 8 time. For I am the least of the apostles, who 9 am not worthy to be called an apostle, because I persecuted the church of God. But by the grace 10 of God I am what I am; and his grace which

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- was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me.
- 11 Therefore whether it were I or they, so we preach, and so ye believed.
- 12 Now if Christ is preached that he has risen from the dead, how say some among you that
- 13 there is no resurrection of the dead? But if there is no resurrection of the dead, then neither
- 14 has Christ risen; and if Christ has not risen, then is our preaching vain, and vain also your
- 15 faith. And we are also found false witnesses of God; because we testified of God that he raised up Christ; whom he raised not, if it be so that
- 16 the dead rise not. For if the dead rise not, neither has Christ risen; and if Christ has not
- 17 risen, your faith is vain; ye are yet in your sins.
- 18 Then also they who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men most miserable.
- 20 But now Christ has risen from the dead, the
- 21 firstfruits of them that sleep. For since by man came death, by man came also the resurrection
- 22 of the dead. For as in Adam all die, so also in
- 23 Christ shall all be made alive. But each in his own order; Christ the firstfruits; afterward they
- 24 that are Christ's at his coming. Then comes the end, when he delivers up the kingdom to God, the Father; when he shall have done away all

CHAPTER XV.

rule, and all authority and power. For he must 25
reign, till he has put all enemies under his feet.
As the last enemy, Death shall be done away. 26
For he subjected all things under his feet. But 27
when he says, All things are subjected, it is
manifest that he is excepted, who subjected all
things to him. And when all things shall be 28
subjected to him, then shall also the Son him-
self be subject to him who subjected all things
to him, that God may be all in all.

Else what shall they do who are immersed for 29
the dead? If the dead rise not at all, why are
they then immersed for them? Why also are we 80
in peril every hour? I protest by my glorying 81
in you, which I have in Christ Jesus our Lord, I
die daily. If after the manner of men I fought 82
with wild beasts at Ephesus, what is the profit
to me, if the dead rise not? Let us eat and
drink; for to-morrow we die.

Be not deceived; evil communications corrupt 83
good manners. Awake to righteousness, and sin 84
not; for some have not the knowledge of God.
I say it to your shame.

But some one will say: How do the dead rise? 85
And with what kind of body do they come?
Thou fool, that which thou sowest is not quick- 86
ened, except it die; and what thou sowest, not 87
the body that shall be sowest thou, but bare
grain, perchance of wheat, or of some other

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38 grain. But God gives it a body as it pleased him, and to each of the seeds its own body.

39 All flesh is not the same flesh; but there is one flesh of men, another flesh of beasts, another
40 of fishes, another of birds. There are also heavenly bodies, and earthly bodies; but the glory of the heavenly is one, and that of the earthly is
41 another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

42 So also is the resurrection of the dead. It is
43 sown in corruption, it rises in incorruption. It is sown in dishonor, it rises in glory. It is sown
44 in weakness, it rises in power. It is sown a natural body, it rises a spiritual body.

If there is a natural body, there is also a spiritual. So also it is written: The first man Adam was made a living soul; the last Adam a life-giving spirit. But the spiritual is not first, but
46 the natural; and afterward the spiritual. The first man was of the earth, earthy; the second
48 man is from heaven. As was the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And
49 as we bore the image of the earthy, we shall also bear the image of the heavenly.

50 And this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does
51 corruption inherit incorruption. Behold, I tell

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you a mystery. We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory. O death, where is thy sting? O death, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who gives us the victory, through our Lord Jesus Christ.

Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

XVI. Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. On each first day of the week, let every one of you lay by him in store, according as he is prospered, that there may be no collections when I come. And when I come, whomsoever ye shall approve, them will I send with letters to carry your benefaction to Jerusalem.

I. CORINTHIANS.

- 4 And if it be meet that I go also, they shall go with me.
- 5 Now I will come to you, when I shall pass through Macedonia. For I pass through Macedonia; and it may be that I will remain, or even pass the winter with you, that ye may bring me on my journey whithersoever I go. For I wish not to see you now, in passing; for I hope to tarry some time with you, if the Lord permit.
- 8 But I shall tarry at Ephesus until the Pentecost.
- 9 For a great and effectual door is open to me, and there are many adversaries.
- 10 Now if Timothy come, see that he may be with you without fear; for he works the work of the Lord, as I also do. Let no one therefore despise him; but send him forward in peace, that he may come to me; for I look for him with the brethren.
- 12 And concerning Apollos the brother, I besought him much to come to you with the brethren; and it was not at all his will to come at this time, but he will come when he shall have a convenient time.
- 13 Watch, stand fast in the faith, acquit you like men, be strong. Let all your acts be done in love.
- 15 Now I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they devoted themselves to the

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service of the saints,) that ye also submit your- 16
selves to such, and to every one that works with
us, and labors.

I am glad of the coming of Stephanas and 17
Fortunatus and Achaicus; for what was lacking
on your part they supplied. For they refreshed my 18
spirit and yours; therefore acknowledge them
that are such.

The churches of Asia salute you. 19

Aquila and Priscilla salute you much in the
Lord, with the church that is in their house.
All the brethren salute you. Salute one another 20
with a holy kiss.

The salutation of me Paul with my own 21
hand.

If any one loves not the Lord Jesus Christ, let 22
him be accursed. The Lord cometh!

The grace of our Lord Jesus Christ be with 23
you. My love be with you all in Christ Jesus.
Amen.



THE SECOND EPISTLE OF PAUL

TO THE

CORINTHIANS.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of 1
God, and Timothy the brother, to the church of
God which is at Corinth, with all the saints who
are in all Achaia. Grace to you and peace from 2
God our Father and the Lord Jesus Christ.

Blessed be God, the Father of our Lord Jesus 3
Christ, the Father of mercies, and the God of all
consolation; who consoles us in all our affliction, 4
that we may be able to console them who are in
any affliction, by the consolation wherewith we
ourselves are consoled by God. Because, as the 5
sufferings of Christ abound toward us, so
through Christ abounds also our consolation.

But whether we are afflicted, it is for your 6
consolation and salvation, which is effective in
the endurance of the same sufferings which we
also suffer; or whether we are consoled, it is for
your consolation and salvation. And our hope 7

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of you is steadfast, knowing, that as ye are partakers of the sufferings, so are ye also of the consolation.

- 8 For we would not, brethren, have you ignorant of our affliction which befell us in Asia, that we were exceedingly oppressed, above our
9 strength, so that we despaired even of life. Yea, we ourselves have had in ourselves the sentence of death, that we should not trust in ourselves,
10 but in God who raises the dead ; who delivered us from so great a death, and does deliver ; in
11 whom we trust that he will still deliver ; ye also helping together on our behalf by your supplication, that for the mercy bestowed on us through many persons, thanks may be given by many on our behalf.
- 12 For our glorying is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, did we deport ourselves in the world, and
13 more abundantly toward you. For we write no other things to you, than what ye read or even acknowledge, and I trust ye will acknowledge
14 even to the end ; as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours in the day of the Lord Jesus.
- 15 And in this confidence I was desirous to come to you before, that ye might have a second benefit ; and to pass by you into Macedonia, and from
- 16 fit ;

CHAPTER II.

Macedonia to come again to you, and by you to be brought on my way to Judea. When therefore I purposed this, did I act with levity? Or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea, yea, and the nay, nay? But God is faithful, our word to you is not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, by me and Silvanus and Timothy, was not made yea and nay, but has been made yea in him. For however many are the promises of God, in him is the yea, and in him the Amen, to the glory of God through us. Now he who establishes us with you in Christ, and anointed us, is God; he who also sealed us, and gave the earnest of the Spirit in our hearts.

But I invoke God for a witness upon my soul, that to spare you I came not yet to Corinth. Not that we have dominion over your faith, but are helpers of your joy; for in faith ye stand fast.

II. AND I determined this with myself, that I would not come again to you in sorrow. For if I make you sorry, who then is he that makes me glad, but the same who is made sorry by me? And I wrote this same thing to you, that I might not, when I came, have sorrow from them of whom I ought to have joy; having confidence in you all, that my joy is the joy of you all. For

II. CORINTHIANS.

out of much affliction and anguish of heart I wrote to you, with many tears; not that ye might have sorrow, but that ye might know the love which I have more abundantly toward you.

5 But if any has caused sorrow, he has not caused sorrow to me, but in part (that I be not
6 too severe on him) to you all. Sufficient for such a one is this punishment, which was inflicted by the
7 many. So that, on the contrary, ye ought rather to forgive and console him, lest perhaps such a one should be swallowed up with overmuch sor-
8 row. Wherefore I beseech you to confirm your love toward him.

9 For to this end also I wrote, that I might know the proof of you, whether ye are obedient in all
10 things. To whom ye forgive anything, I forgive also; for what I have forgiven, if I have forgiven anything, for your sakes I forgave it in the per-
11 son of Christ, that no advantage might be gained over us by Satan; for we are not ignorant of his devices.

12 And when I came to Troas to preach the gospel of Christ, and a door was opened to me in
13 the Lord, I had no rest in my spirit, because I found not Titus my brother; but taking leave of
14 them, I went forth into Macedonia. But thanks be to God, who always causes us to triumph in
Christ, and makes manifest by us in every place
15 the savor of the knowledge of him. Because we

CHAPTER III.

are to God a sweet savor of Christ, in those who
are saved, and in those who perish ; to the one 16
a savor of death unto death, to the other a savor
of life unto life. And who is sufficient for these
things? For we are not as the many, corrupting 17
the word of God ; but as of sincerity, but as of
God, in the sight of God speak we in Christ.

III. Do we again begin to commend our- 1
selves? Or need we, as some, epistles of com-
mendation to you, or of commendation from
you? Ye are our epistle, written in our hearts, 2
known and read by all men ; being made mani- 3
fest that ye are an epistle of Christ ministered
by us, written not with ink, but with the Spirit
of the living God ; not in tablets of stone, but in
fleshly tablets of the heart.

And such confidence have we through Christ 4
toward God. Not that we are sufficient of our- 5
selves to think anything as of ourselves ; but our
sufficiency is of God ; who also made us suffi- 6
cient as ministers of a new covenant ; not of
the letter, but of the spirit ; for the letter kills,
but the spirit gives life.

But if the ministration of death, in the letter, 7
engraven in stones, was glorious, so that the
children of Israel could not look steadfastly on
the face of Moses for the glory of his counte-
nance, which glory was to be done away ; how 8

II. CORINTHIANS.

- shall not the ministration of the spirit be more
9 glorious? For if the ministration of condemnation
be glory, much more does the ministration
10 of righteousness abound in glory. For even that
which was made glorious has no glory in this
11 respect, on account of the glory that excels. For
if that which is done away was glorious, much
more that which abides is glorious.
- 12 Having therefore such hope, we use great
13 plainness of speech; and not as Moses put a vail
over his face, that the children of Israel might
not steadfastly look on the end of that which was
14 to be done away. But their understandings were
hardened; for until this day the same vail on the
reading of the old covenant remains, not being
taken away; which vail is done away in Christ.
- 15 But even unto this day, when Moses is read, a vail
16 lies upon their heart. But whenever it turns to
the Lord, the vail is taken away.
- 17 Now the Lord is the Spirit; and where the
18 Spirit of the Lord is, there is liberty. But we
all, with unvailled face beholding in a mirror the
glory of the Lord, are transformed into the same
image from glory to glory, as by the Spirit of the
Lord.

IV. THEREFORE, having this ministry, as we

V. 14. *or*, because it is done away in Christ

CHAPTER IV.

received mercy, we faint not. But we renounced the hidden things of shame; not walking in craftiness, nor falsifying the word of God; but, by the manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel is veiled, it is veiled in those who perish; in whom the god of this world blinded the understandings of the unbelieving, that they should not discern the light of the gospel of the glory of Christ, who is the image of God. For we preach not ourselves, but Christ Jesus as Lord; and ourselves as your servants for Jesus' sake. Because it is God, who commands light to shine out of darkness; who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ.

But we have this treasure in earthen vessels, that the exceeding greatness of the power may be God's, and not of us; being pressed in every way, yet not straitened; perplexed, yet not despairing; persecuted, yet not forsaken; cast down, yet not destroyed; always bearing about in the body the dying of Jesus, that also the life of Jesus might be made manifest in our body. For we who live are always delivered to death

V. 4. *Or*, that the light of the gospel of the glory of Christ, who is God's image, should not shine

II. CORINTHIANS.

for Jesus' sake, that the life also of Jesus might
12 be made manifest in our mortal flesh. So that
death works in us, but life in you.

13 But having the same spirit of faith, according
to what is written, I believed, therefore did
I speak, we also believe, therefore also speak;
14 knowing that he who raised up the Lord Jesus
shall raise up us also with Jesus, and shall pre-
15 sent us with you. For all things are for your
sakes; that the grace, abounding through the
greater number, might make the thanksgiving
more abundant, to the glory of God.

16 For which cause we faint not; but though our
outward man perishes, yet the inward man is
17 renewed day by day. For our light affliction,
which is but for a moment, works out for us a
far more exceeding, an eternal weight of glory;
18 while we look not at the things which are seen,
but at the things which are not seen; for the
things which are seen are temporal, but the
things which are not seen are eternal.

1 V. For we know that, if our earthly house
of the tabernacle were dissolved, we have a
building of God, a house not made with hands,
2 eternal in the heavens. For in this we groan,
longing to be clothed upon with our house which

V. 1. Of the tabernacle; *that is*, of the body

CHAPTER V.

is from heaven; seeing that we shall be found 3
clothed, not naked. For we that are in the ta- 4
bernacle groan, being burdened; in that we do
not desire to be unclothed, but to be clothed
upon, that what is mortal might be swallowed
up by life.

Now he who has wrought us out for this very 5
thing is God, who also gave to us the earnest of
the Spirit. Being therefore always confident, and 6
knowing that while at home in the body we are
absent from the Lord (for we walk by faith, not 7
by sight,) we are confident, and are well pleased 8
rather to leave our home in the body, and to be
at home with the Lord.

Wherefore we also strive, that, whether pres- 9
ent or absent, we may be well pleasing to him.
For we must all be made manifest before the 10
judgment seat of Christ; that each one may re-
ceive the things done in the body, according to
the things which he did, whether good or bad.

Knowing therefore the fear of the Lord, we 11
persuade men; but to God we have been made
manifest, and I hope that we have been made
manifest also in your consciences. For we are 12
not again commending ourselves to you, but giv-
ing you occasion of glorying on our behalf, that
ye may have somewhat to answer them who

V. 3. *or, If indeed we shall be found clothed, not naked*

II. CORINTHIANS.

- 13 glory in appearance and not in heart. For whether we were beside ourselves, it was for God; or whether we are of sound mind, it is for
14 you. For the love of Christ constrains us; because we thus judged, that if one died for all,
15 then were all dead. And he died for all, that they who live should live no longer to themselves, but to him who died for them, and rose
16 again. So that we henceforth know no one according to the flesh; and if also we have known Christ according to the flesh, yet now we no longer know him. So that if any one is in Christ, he is a new creature; the old things passed away;
18 behold, all things have become new. And all things are of God, who reconciled us to himself through Christ, and gave to us the ministry of
19 reconciliation; as that God was in Christ reconciling a world to himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation.
- 20 We are then ambassadors on behalf of Christ, as though God were beseeching by us; on behalf
21 of Christ we pray, Be reconciled to God! Him who knew not sin he made to be sin for us, that we might become God's righteousness in him.

V. 14. *In ancient copies:* that one died for all, therefore they all died

V. 20. *or,* in Christ's stead

CHAPTER VI.

VI. AND, as workers together with him, we 1
also beseech you that ye receive not the grace
of God in vain; (for he says: In an accepted time. 2
I heard thee, and in the day of salvation I suc-
coured thee; behold, now is the well accepted
time, behold, now is the day of salvation;) giv- 3
ing no cause of offence in anything, that the
ministry be not blamed; but as God's ministers, 4
commending ourselves in everything, in much
patience, in afflictions, in necessities, in distress-
es, in stripes, in imprisonments, in tumults, in 5
labors, in watchings, in fastings; in pureness, in 6
knowledge, in longsuffering, in kindness, in the
Holy Spirit, in love unfeigned, in the word of 7
truth, in the power of God, by the armor of
righteousness on the right hand and on the left,
through glory and dishonor, through evil report 8
and good report; as deceivers, and true; as un- 9
known, and well known; as dying, and, behold,
we live; as chastened, and not killed; as sorrow- 10
ful, yet always rejoicing; as poor, yet making
many rich; as having nothing, and possessing all
things.

O Corinthians, our mouth is open to you, our 11
heart is enlarged. Ye are not straitened in us, 12
but ye are straitened in your own bowels. Now 13
as a recompense in the same kind, (I speak as to
my children,) be ye also enlarged.

Be not yoked unequally with unbelievers; for 14

II. CORINTHIANS.

what fellowship has righteousness with disobedience? And what communion has light with
15 darkness? And what concord has Christ with Belial? Or what part has a believer with an
16 unbeliever? And what agreement has the temple of God with idols? For ye are a temple of the living God; as God said: I will dwell in them, and walk among them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be separated, saith the Lord, and touch not anything
18 unclean; and I will receive you, and will be a Father to you, and ye shall be to me sons and daughters, saith the Lord Almighty.

1 VII. HAVING therefore these promises, dearly beloved, let us cleanse ourselves from every pollution of flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we wronged no one, we corrupted
3 no one, we defrauded no one. I say it not for condemnation; for I have before said, that ye are in our hearts, to die together and to live together.
4 Great is my confidence toward you, great is my glorying on account of you; I am filled with the consolation, I am made to abound with the joy, in all our affliction.

5 For indeed, when we were come into Macedonia, our flesh had no rest, but we were afflict-

CHAPTER VII.

ed in every way ; without were fightings, within
were fears. But God, who consoles those that 6
are cast down, consoled us by the coming of Ti-
tus, and not by his coming only, but also by the 7
consolation with which he was consoled in you,
when he told us your earnest desire, your mourn-
ing, your zeal for me ; so that I rejoiced the more.
Because, though I made you sorry with the let- 8
ter, I do not regret it, though I did regret it ;
for I perceive that that letter made you sorry,
though but for a season. Now I rejoice, not that 9
ye were made sorry, but that ye were made sorry
unto repentance ; for ye were made sorry after a
godly manner, that ye might in nothing receive
harm from us. For godly sorrow works repent- 10
ance unto salvation, not to be regretted ; but the
sorrow of the world works out death.

For behold this very thing, that ye were made 11
sorry after a godly manner, what earnestness it
wrought in you ; yea, what clearing of your-
selves ; yea, what indignation ; yea, what fear ;
yea, what longing desire ; yea, what zeal ; yea,
what punishment of wrong ! In everything ye
commended yourselves as pure in the matter.
So then, though I wrote to you, it was not on 12
account of him who did the wrong, nor of him
who suffered wrong, but that your care for us
might be made manifest to you in the sight of
God.

II. CORINTHIANS.

- 18 For this cause we were consoled ; but in our consolation, we rejoiced abundantly more at the joy of Titus, because his spirit has been re-
14 freshed by you all. For if in anything I have boasted to him of you, I was not made ashamed ; but as we spake all things to you in truth, so also our boasting before Titus was found
15 to be truth. And his tender affection is more abundantly toward you, while he remembers the obedience of you all, how with fear and trembling ye received him.
16 I rejoice that in everything I have confidence in you.

- 1 VIII. AND we make known to you, brethren, the grace of God which has been bestowed
2 on the churches of Macedonia ; that in much trial of affliction was the abundance of their joy, and their deep poverty abounded to the riches
3 of their liberality. For according to their power, I bear witness, and beyond their power, they
4 were willing of themselves ; with much entreaty beseeching of us the grace, and the participation
5 in the ministering to the saints ; and not as we expected, but themselves they gave first to the Lord,
6 and to us by the will of God. So that we exhorted Titus, that as he had before begun, so he would also finish among you this grace also.

V. 13. *or, but besides our consolation*

CHAPTER VIII.

But, as in everything ye abound, in faith, and 7
utterance, and knowledge, and all diligence, and
your love to us, see that ye abound in this grace
also. I say it not by way of command, but 8
through the forwardness of others proving also
the sincerity of your love. For ye know the 9
grace of our Lord Jesus Christ, that, though he
was rich, yet for your sakes he became poor, that
ye through his poverty might be rich. And I 10
give an opinion in this matter; for this is expedient
for you, who began before others, not only
to do, but also to will, a year ago. And now per- 11
form the doing of it also; that as there was the
readiness to will, so there may be the performance
according to what ye have.

For if there be first the willing mind, it is ac- 12
cepted according to what a man has, not according
to what he has not. For it is not that others 13
may be eased, and ye burdened; but, by the 14
rule of equality, at this present time your abundance
being a supply for their want, that also their
abundance may be a supply for your want, that
there may be equality; as it is written: He that 15
gathered much had nothing over, and he that
gathered little had no lack.

But thanks be to God, who put the same earn- 16
est care for you into the heart of Titus. For 17
he accepted indeed the exhortation; but being

II. CORINTHIANS.

- very zealous, he went to you of his own accord.
- 18 And together with him we sent the brother, whose praise in the gospel is throughout all the
- 19 churches; and not that only, but who was also appointed by the churches, as our fellow-traveler with this gift which is administered by us, to further the glory of the Lord, and our zeal;
- 20 being careful of this, that no one should blame us in this abundance which is administered by
- 21 us; for we provide for what is honorable, not only in the sight of the Lord, but also in the sight of men.
- 22 And we sent with them our brother, whom we have often in many things proved to be diligent, but now much more diligent, through the great
- 23 confidence which he has toward you. As to Titus, he is my partner, and in regard to you a fellow-laborer; as to our brethren, they are messengers
- 24 of the churches, the glory of Christ. Therefore show toward them, and before the churches, the proof of your love, and of our boasting on your behalf.

- 1 IX. For concerning the ministering to the saints, it is superfluous for me to write to you.
- 2 For I know your readiness of mind, of which I boast for you to the Macedonians, that Achaia

CHAPTER IX.

has been ready since a year ago; and your zeal stirred up the greater number of them. But I sent the brethren, that our boasting of you might not be made vain in this respect; that, as I said, ye may be ready; lest haply, if Macedonians come with me, and find you not ready, we (that we say not, ye) should be put to shame in respect to this confidence.

I thought it necessary, therefore, to exhort the brethren, that they should go before to you, and make up beforehand your bounty before promised, that this may be ready, in manner as a bounty and not as covetousness. But as to this, he that sows sparingly shall also reap sparingly; and he that sows with blessings shall also reap with blessings; but each as he purposes in his heart, not grudgingly or of necessity, for God loves a cheerful giver.

And God is able to make every grace abound toward you; that ye, always having all sufficiency in everything, may abound toward every good work; (as it is written: He dispersed abroad, he gave to the poor; his righteousness abides for ever;) and he who supplies seed to the sower and bread for food, shall supply and multiply your seed sown, and increase the fruits of your righteousness; being enriched in everything to all liberality, which works through us thanksgiving to God. Because the ministration of this ser-

II. CORINTHIANS.

vice not only supplies the wants of the saints,
but also abounds through many thanksgivings to
18 God; while by the proof of this ministration
they glorify God for your professed subjection to
the gospel of Christ, and for the liberality of the
14 contribution to them, and to all; they also, with
supplication for you, longing after you on ac-
count of the exceeding grace of God in you.
15 Thanks be to God for his unspeakable gift!

1 X. Now I Paul myself beseech you by the
meekness and gentleness of Christ, who in pres-
ence indeed am lowly among you, but being
2 absent am bold toward you; but I entreat, that I
may not when I am present be bold with that
confidence, wherewith I think to be bold against
some, who think of us as walking according to
3 the flesh. For though walking in the flesh, we
4 do not war after the flesh; (for the weapons of
our warfare are not fleshly, but mighty before
5 God to the pulling down of strongholds;) cast-
ing down imaginations, and every high thing
that exalts itself against the knowledge of God,
and bringing every thought into captivity to the
6 obedience of Christ; and being in readiness to

V. 18. *or*, for the obedience to your profession of the
gospel of Christ

CHAPTER X.

punish every disobedience, when your obedience is made perfect.

Do ye look on things after the outward appearance? If any man trusts to himself that he is Christ's, let him of himself consider this again, that, as he is Christ's, so also are we. For even if I should boast somewhat more abundantly of our authority, which the Lord gave us for edification, and not for your destruction, I shall not be put to shame; that I may not seem as if I would terrify you by my letters. For his letters, says one, are weighty and strong; but his bodily presence is weak, and his speech contemptible. Let such a one consider this, that such as we are in word by letters when absent, such will we be also in deed when present.

For we venture not to reckon ourselves among, or to compare ourselves with, some of those who commend themselves; but they, measuring themselves among themselves, and comparing themselves with themselves, are not wise. But we will not boast of things without measure, but according to the measure of the line which God apporportioned to us, a measure to reach even to you. For we do not stretch ourselves beyond our measure, as though we reached not to you; for as far as to you also did we come, in the gospel of Christ; not

V 8. *or*, for building up, and not for casting you down

II. CORINTHIANS.

boasting of things without measure in other men's labors; but having hope, when your faith increases, that, we shall be enlarged among
16 you according to our line abundantly, to preach the gospel in the regions beyond you, not to make our boast, in another's line, of things made
17 ready to our hand. But he that glories, let him
18 glory in the Lord. For not he that commends himself is approved, but whom the Lord commends.

1 XI. WOULD that ye could bear with me in a
2 little folly! Nay, ye do bear with me. For I am jealous over you with a godly jealousy; for I espoused you to one husband, that I may present
3 a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve by his subtlety, so your minds should be corrupted from
4 your simplicity toward Christ. For if indeed he that comes preaches another Jesus, whom we preached not, or if ye receive a different spirit, which ye received not, or a different gospel, which ye accepted not, ye might well bear with
5 it. For I reckon that I am in no respect behind
6 these overmuch apostles. And though I be rude in speech, yet not in knowledge; but in everything we have been made manifest among all in respect to you.
7 Did I commit an offence in abasing myself that ye might be exalted, because I preached

CHAPTER XI.

to you the gospel of God without charge? I 8
robbed other churches, taking wages of them, in
order to do you service. And when I was pres-
ent with you, and in want, I was a charge to no
one; for what was lacking to me the brethren 9
who came from Macedonia supplied; and in
everything I kept myself from being burden-
some to you, and so will keep myself.

As the truth of Christ is in me, this boasting 10
shall not be shut up against me in the regions of
Achaia. Wherefore? Because I love you not? 11
God knows. But what I do, and will do, is that 12
I may cut off the occasion of those who desire
an occasion, that wherein they boast they may
be found even as we. For such are false apos- 13
tles, deceitful workers, transforming themselves
into apostles of Christ. And no wonder; for 14
Satan himself transforms himself into an angel
of light. It is no great thing then, if also his 15
ministers transform themselves as ministers of
righteousness; whose end shall be according to
their works.

I say again, let no one think me a fool; but 16
if it cannot be so, yet receive me even if as a
fool, that I too may boast myself a little. What I 17
speak, I speak not after the Lord, but as in fool-
ishness, in this confidence of boasting. Seeing 18
that many boast after the flesh, I also will boast.
For ye gladly bear with the foolish, being your- 19

II. CORINTHIANS.

- 20 selves wise. For ye bear with it, if one brings you into bondage, if one devours you, if one takes you, if one exalts himself, if one smites you on the face.
- 21 I say it as a reproach, that we were weak. But in whatsoever any one is bold, (I say it in 22 foolishness,) I also am bold. Are they Hebrews? So am I. Are they Israelites? So am I. Are they 23 Abraham's seed? So am I. Are they ministers of Christ? (I speak as beside myself,) I am more; in labors more abundantly, in stripes above measure, in prisons more abundantly, in deaths 24 often; of the Jews five times I received forty 25 stripes save one; thrice I was beaten with rods; once I was stoned; thrice I suffered shipwreck; 26 a night and a day I have spent in the deep; by journeyings often, by perils of rivers, by perils of robbers, by perils from my countrymen, by perils from the heathen, by perils in the city, by perils in the wilderness, by perils in the sea, by 27 perils among false brethren; by weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside those things that are without, there is that which comes upon me daily, the care of all 29 the churches. Who is weak, and I am not weak? 30 Who is offended, and I do not burn? If I must needs boast, I will boast of things which belong 31 to my infirmity. God, the Father of our Lord

CHAPTER XII .

Jesus Christ, who is blessed forevermore, knows that I lie not. In Damascus, the governor under 32 Aretas the king kept guard over the city of the Damascenes, wishing to apprehend me; and 33 through a window I was let down in a basket through the wall, and escaped his hands.

XII. To boast is surely not expedient for 1 me; for I will come to visions and revelations of the Lord.

I know a man in Christ, above fourteen years 2 ago (whether in the body I know not, or whether out of the body I know not, God knows) such a one caught up even to the third heaven. And I know such a man, (whether in the body 3 or without the body I know not, God knows,) that he was caught up into paradise, and heard 4 unspeakable words, which it is not lawful for a man to utter.

Of such a one I will boast; but of myself I 5 will not boast, save in my infirmities. For if I 6 should desire to boast, I shall not be a fool, for I shall speak truth; but I forbear, lest any one should reckon of me above what he sees me to be, or hears from me.

And that I might not be exalted overmuch. 7 through the abundance of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I might not be exalt-

II. CORINTHIANS.

- 8 ed overmuch. For this I besought the Lord
9 thrice, that it might depart from me. And he
said to me: My grace is sufficient for thee; for
my power is made perfect in weakness. Most
gladly therefore will I rather boast in my infirmi-
ties, that the power of Christ may abide upon me.
- 10 Wherefore I take pleasure in infirmities, in re-
proaches, in necessities, in persecutions, in dis-
tresses for Christ's sake; for when I am weak,
then I am powerful.
- 11 I am become a fool; ye compelled me. For
I ought to have been commended by you; for in
nothing was I behind these overmuch apostles,
12 though I am nothing. Truly the signs of an
apostle were wrought among you in all patience,
13 by signs, and wonders, and miracles. For what
is there, wherein ye were inferior to the rest of
the churches, except that I myself was not a
charge to you? Forgive me this wrong.
- 14 Behold, I am ready to come to you the third
time; and I will not be a charge to you; for I
seek not yours, but you; for the children ought
not to lay up for the parents, but the parents for
15 the children. And I will most gladly spend and
be spent for you; though the more abundantly
16 I love you, the less I am loved. But be it so, I
was not myself a charge to you; but yet, being
17 crafty, I caught you with guile. Did I make
gain of you, by any of them whom I have sent

CHAPTER XIII.

to you? I exhorted Titus [to go], and sent with 18
him the brother. Did Titus make gain of you?
Did we not walk in the same spirit; did we not
in the same steps?

Do ye again suppose that we are excu- 19
sing ourselves to you? Before God in Christ
we speak; but all, beloved, for your edification.
For I fear, lest haply, when I come, I shall find 20
you not such as I would, and I too shall be
found by you such as ye would not; lest there
be wranglings, envyings, wraths, strifes, back-
bitings, whisperings, swellings, tumults; lest, 21
when I come again, my God shall humble me
among you, and I shall bewail many of those
who have sinned before, and have not repented
of the uncleanness, and fornication, and lascivi-
ousness, which they committed.

XIII. THIS third time I am coming to you. 1
In the mouth of two witnesses, and of three,
shall every word be established. I have before 2
said, and now say beforehand, as when present
the second time, so also now when absent, to
those who heretofore have sinned, and to all the
rest, that if I come again I will not spare; since 3
ye seek a proof of Christ speaking in me, who
toward you is not weak, but is mighty in you.

V. 19. *In ancient copies:* Ye are supposing, this long
while, that we excuse ourselves to you.

II. CORINTHIANS.

- 4 For even if he was crucified through weakness,
yet he lives by the power of God. For we also
are weak in him, but we shall live with him by
the power of God toward you.
- 5 Try your own selves, whether ye are in the
faith; prove your own selves. Know ye not
your own selves, that Jesus Christ is in you,
6 except ye are reprobates? But I trust that ye
shall know, that we are not reprobates.
- 7 Now I pray to God that ye do no evil; not
that we should appear approved, but that ye
should do what is good, though we be as repro-
8 bates. For we have no power against the truth,
9 but for the truth. For we are glad, when we
are weak, and ye are powerful; this also we
pray for, even your perfection.
- 10 For this cause I write these things being ab-
sent, that when present I may not use sharpness,
according to the power which the Lord gave me
for edification, and not for destruction.
- 11 Finally, brethren, farewell. Be perfect, be of
good comfort, be of the same mind, be at peace;
and the God of love and peace shall be with you.
- 12 Salute one another with a holy kiss.
- 13 All the saints salute you.
- 14 The grace of the Lord Jesus Christ, and the
love of God, and the communion of the Holy
Spirit, be with you all.

THE EPISTLE OF PAUL

TO THE

GALATIANS.

CHAPTER I.

PAUL, an apostle, not from men, neither by 1
man, but by Jesus Christ, and God the Father
who raised him from the dead, and all the 2
brethren who are with me, to the churches of
Galatia: Grace to you, and peace, from God the 3
Father, and our Lord Jesus Christ; who gave 4
himself for our sins, that he might deliver us out-
of the present evil world, according to the will
of God and our Father; to whom be the glory 5
forever and ever. Amen.

I marvel that ye are so soon removing from 6
him who called you in the grace of Christ, to a
different gospel; which is not another, except 7
that there are some who trouble you, and wish to
pervert the gospel of Christ. But even if we, or 8
an angel from heaven, should preach a gospel to
you contrary to that which we preached to you,
let him be accursed. As we have said before, 9.

GALATIANS.

so I now say again, if any one preaches a gospel to you contrary to that which ye received, let
10 him be accursed. For do I now seek the favor of men or of God? Or am I seeking to please men? If I were still pleasing men, I should not be Christ's servant.

11 Now I make known to you, brethren, that the gospel which was preached by me is not ac-
12 cording to man; for I also did not receive it from man, nor was I taught it, but through the
13 revelation of Jesus Christ. For ye heard of my conduct formerly in Judaism; that beyond measure I persecuted the church of God, and was
14 destroying it, and pressed forward in Judaism beyond many companions of the same age in my nation, being more exceedingly a zealot for the traditions of my fathers.

15 But when it pleased God, who set me apart from my mother's womb, and called me through
16 his grace, to reveal his son in me, that I should preach the glad news of him among the Gentiles; immediately I conferred not with flesh and
17 blood; neither went up to Jerusalem to those who were apostles before me, but went away into Arabia, and returned again to Damascus.

18 Then, after three years, I went up to Jerusalem to become acquainted with Cephas, and

CHAPTER II.

remained with him fifteen days. But no other 19
of the apostles did I see, save James, the brother
of the Lord. Now as to the things which I 20
write to you, behold before God, I lie not.

Afterward, I came into the regions of Syria 21
and Cilicia; and was unknown by face to the 22
churches of Judea which were in Christ; but 23
they were only hearing, that he who was once
our persecutor now preaches the faith which once
he was destroying; and they glorified God in me. 24

II. THEN, after fourteen years, I went up 1
again to Jerusalem with Barnabas, taking also
Titus with me. And I went up by revelation, 2
and communicated to them the gospel which I
preach among the Gentiles; but privately, to
those of reputation, lest by any means I should
run, or had run in vain. But not even Titus, 3
who was with me, being a Greek, was compelled
to be circumcised; and that because of the false 4
brethren stealthily brought in, who crept in to
spy out our liberty which we have in Christ
Jesus, that they might bring us into bondage;
to whom not even for an hour did we yield by 5
the [required] submission, that the truth of the
gospel might continue with you. But from 6
those reputed to be something,—whatever they
were, it matters not to me, God accepts not man's

V. 6. *Or, whatever they once were*

GALATIANS.

person,—for to me those of reputation communi-
7 cated nothing in addition. But, on the contrary,
seeing that I have been entrusted with the gospel
of the uncircumcision, as Peter was with that of
8 the circumcision; (for he who wrought for Peter
in behalf of the apostleship of the circumcision,
9 wrought also for me in behalf of the Gentiles;)
and having learned the grace that was given to
me, James and Cephas and John, who were re-
puted to be pillars, gave to me and Barnabas
right hands of fellowship, that we should go
to the Gentiles, and they to the circumcision;
10 only, that we should remember the poor, which
very thing also I was forward to do.
11 But when Cephas came to Antioch, I with-
stood him to the face, because he was blamed.
12 For before certain ones came from James, he ate
with the Gentiles; but when they came, he with-
drew and separated himself, fearing those who
13 were of the circumcision. And the other Jews
also dissembled with him, so that Barnabas also
14 was carried away with their dissimulation. But
when I saw that they walk not uprightly accord-
ing to the truth of the gospel, I said to Peter in
the presence of all: If thou, being a Jew, livest
after the manner of Gentiles and not that of Jews,
how dost thou compel the Gentiles to become as
15 Jews? We are Jews by nature, and not sinners
16 of the Gentiles; but knowing that a man is not

CHAPTER III.

justified by works of law, but through faith in Jesus Christ, we also believed on Christ Jesus, that we might be justified by faith in Christ, and not by works of law; because by works of law no flesh shall be justified. But if, while seeking 17 to be justified in Christ, we ourselves also were found sinners, is then Christ a minister of sin? God forbid. For if the things which I pulled 18 down these I build up again, I make myself a transgressor. For I through law died to law, 19 that I might live to God. I have been crucified 20 with Christ; and no longer do I live, but Christ lives in me; and the life which I now live in the flesh I live in the faith of the Son of God, who loved me, and gave himself for me. I do not set 21 aside the grace of God; for if there be righteousness through law, then Christ died without cause.

III. O FOOLISH Galatians, who bewitched you, 1 before whose eyes Jesus Christ was evidently set forth, crucified among you? This only I desire 2 to learn from you: Was it from works of law that ye received the Spirit, or from the hearing of faith? Are ye so foolish? Having begun 3 with the Spirit, are ye now being made perfect

V. 1. *Or, was formerly set forth*

V. 3. *Or, are ye now ending*

GALATIANS.

- 4 with the flesh? Did ye suffer so many things in
5 vain? If indeed it be in vain. Does he, therefore,
who supplies to you the Spirit, and works miracles
among you, do it from works of law, or from
6 the hearing of faith? As Abraham believed
God, and it was accounted to him for righteous-
7 ness. Know then that they who are of faith,
8 these are sons of Abraham. And the Scripture,
foreseeing that God justifies the Gentiles by
faith, announced beforehand the glad tidings to
Abraham, saying, In thee shall all the nations be
9 blessed. So that they who are of faith are
blessed with the faithful Abraham.
- 10 For as many as are of works of law are under
a curse; for it is written, Cursed is every one
that continues not in all the things written in
11 the book of the law, to do them. And that in
the law no one is justified with God, is evident;
12 because, The just shall live by faith. Now the
law is not of faith, but he that has done them
13 shall live in them. Christ redeemed us from the
curse of the law, having become a curse for us;
because it is written, Cursed is every one that is
14 hanged on a tree; that unto the Gentiles the
blessing of Abraham might come in Christ Jesus,
that we might receive the promise of the Spirit
through faith.

CHAPTER III.

Brethren, I speak after the manner of men. 15
If a covenant has been confirmed, though it be a
man's, no one sets it aside, or adds thereto. Now 16
to Abraham were the promises spoken, and to
his seed. He says not, And to seeds, as concern-
ing many; but as concerning one, And to thy
seed, which is Christ. But this I say, that a 17
covenant before confirmed by God, the law,
which came four hundred and thirty years after,
does not annul, to make the promise of no effect.
For if the inheritance is of law, it is no more of 18
promise; but God has freely given it to Abra-
ham by promise.

What then is the law? It was added because 19
of the transgressions, until the seed should come
to whom the promise has been made; having
been ordained through angels, by the hand of a
mediator. Now the mediator is not of one; but 20
God is one. Is then the law against the promises 21
of God? God forbid; for if a law had been given
which is able to make alive, truly righteous-
ness would have been of law. But the Scrip- 22
ture shut up all under sin, that the promise by
faith in Jesus Christ might be given to those who
believe. But before faith came, we were guard- 23
ed under law, shut up unto the faith which was
to be revealed. So that the law has become our 24
schoolmaster [to bring us] unto Christ, that we
might be justified by faith. But faith having 25

GALATIANS.

come, we are no longer under a schoolmaster.
26 For ye are all sons of God by faith in Christ Je-
27 sus. For all ye who were immersed into Christ,
28 did put on Christ. There is neither Jew nor
Greek, there is neither bond nor free, there is no
male and female; for ye are all one in Christ
29 Jesus. And if ye are Christ's, then are ye Abra-
ham's seed, heirs according to the promise.

1 IV. Now I say, as long as the heir is a child,
he differs in nothing from a servant though he is
2 lord of all; but is under guardians and stew-
3 ards, until the time appointed by the father. So
also we, when we were children, were held in
4 bondage under the elements of the world. But
when the fullness of the time came, God sent
forth his son, born of a woman, born under law,
5 that he might redeem those under law, that we
6 might receive the adoption of sons. And be-
cause ye are sons, God sent forth the Spirit of
his son into our hearts, crying, Abba, Father.
7 So that thou art no longer a servant, but a son;
8 and if a son, also an heir through God. But at
that time indeed, when ye knew not God, ye
served those which are not in their nature gods.
9 But now, after having known God, or rather

V. 27. *Or, unto Christ*

V. 3. *Or, under the rudiments*

CHAPTER IV.

having been known by God, how is it that ye turn back again to the weak and poor elements, to which ye desire to be in bondage again anew? Do ye carefully observe days, and months, and 10 seasons, and years? I am afraid of you, lest by 11 any means I have bestowed labor upon you in vain.

Become as I am, for I also have become as 12 ye are, brethren, I beseech you. Ye injured me in nothing. Nay, ye know that by reason 13 of weakness of the flesh I preached the glad tidings to you the former time; and my trial, 14 which was in my flesh, ye despised not nor spurned, but received me as an angel of God, as Christ Jesus. Where is then the happiness of 15 which ye spake? For I bear you witness, that if possible, ye would have plucked out your eyes, and given them to me. So then, have I 16 become your enemy, because I tell you the truth? They zealously seek you, not well; but 17 they wish to exclude you, that ye may zealously seek them. But it is good to be zealously sought 18 in a good cause always, and not only when I am present with you. My little children, of whom 19 I travail again in birth, until Christ be formed

V. 9. *Or, weak and poor rudiments*

V. 14. *In some copies: your trial*

V. 15. *In some copies: What was*

GALATIANS.

20 in you! And I could wish to be present with you now, and to change my voice; for I am perplexed on account of you.

21 Tell me, ye who desire to be under law, do
22 ye not hear the law? For it is written, that Abraham had two sons, one by the bondwoman,

23 and one by the free-woman. But the one by the bondwoman was born after the flesh, and the one

24 by the free-woman through the promise. Which things are an allegory. For these women are two covenants, one from mount Sinai, bearing

- 25 children into bondage, which is Hagar (for the word Hagar is mount Sinai in Arabia), and answers to the Jerusalem that now is, for she is in

26 bondage with her children. But the Jerusalem that is above is free, which is the mother of us

27 all. For it is written: Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for many are the children of the desolate, rather than of her who has the hus-

28 band. But ye, brethren, after the manner of

29 Isaac, are children of promise. But as then, the one born after the flesh, persecuted the one born

30 after the spirit, so also it now. But what says the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall

V. 24. *Or, are allegorized*

V 26. *In some ancient copies: which is our mother*

CHAPTER V.

not be heir with the son of the free-woman. So 81
then, brethren, we are not children of a bond-
woman, but of the free-woman.

V. STAND fast, therefore, in the liberty with 1
which Christ made us free, and be not again en-
tangled with the yoke of bondage. Behold, I 2
Paul say to you, that if ye be circumcised, Christ
shall profit you nothing. Now I testify again 3
to every man who becomes circumcised, that he
is a debtor to keep the whole law. Ye are sepa- 4
rated from Christ, whosoever of you are justified
in the law; ye are fallen away from grace. For 5
we through the Spirit wait for the hope of right-
eousness by faith. For in Christ Jesus neither 6
circumcision avails any thing, nor uncircumci-
sion, but faith working by love.

Ye were running well; who hindered you, 7
that ye should not obey the truth? The persua- 8
sion is not from Him that calls you. A little 9
leaven leavens the whole lump. I have confi- 10
dence toward you in the Lord, that ye will be
no otherwise minded; but he that troubles you
shall bear his judgment, whosoever he may be.
But as for me, brethren, if I still preach circum- 11
cision, why am I still persecuted? Then has the
offense of the cross ceased. I would that they 12
were even cut off who unsettle you.

For ye were called unto liberty, brethren; 13

GALATIANS.

only use not the liberty for an occasion to the
14 flesh, but by love serve one another. For all the
law is fulfilled in one word, in this: Thou shalt
15 love thy neighbor as thyself. But if ye bite and
devour one another, beware lest ye be consumed
by one another.

16 But I say, walk by the Spirit, and ye shall
17 not fulfil the desire of the flesh. For the flesh
has desires against the Spirit, and the Spirit
against the flesh; and these are contrary the
one to the other, that ye may not do those
18 things that ye would. But if ye are led by the
Spirit, ye are not under law.

19 Now the works of the flesh are manifest;
which are, fornication, uncleanness, wantonness,
20 idolatry, sorcery, hatreds, strife, emulation,
21 wraths, contentions, divisions, factions, envyings,
murders, drunkenness, revellings, and things like
these; of which I tell you beforehand, as I also
said before, that they who do such things shall
not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace,
23 longsuffering, kindness, goodness, faith, meek-
ness, temperance; against such things there is
24 no law. And they that are Christ's crucified
25 the flesh with its passions and desires. If we
live by the Spirit, let us also walk by the Spirit.
26 Let us not become vainglorious, provoking one
another, envying one another.

CHAPTER VI.

VI. BRETHREN, even if a man be overtaken 1
in a fault, ye who are spiritual restore such 2
one in the spirit of meekness; considering thy-
self, lest thou also be tempted. Bear one an- 3
other's burdens, and so fulfil the law of Christ.
For if a man thinks himself to be something, 4
when he is nothing, he deceives himself. But 5
let each one prove his own work, and then shall
he have ground of glorying in reference to him-
self alone, and not to another. For each one 6
shall bear his own burden.

But let him that is taught in the word com- 7
municate to him that teaches in all good things.
Be not deceived; God is not mocked; for what- 8
ever a man sows, that shall he also reap. Be- 9
cause he that sows to his flesh shall of the flesh
reap corruption; but he that sows to the Spirit
shall of the Spirit reap life everlasting. And 10
let us not be weary in well doing; for in due
season we shall reap, if we faint not. So then, 11
as we have opportunity, let us do good to all,
especially to those who are of the household
of faith.

See with what large letters I wrote to you 11
with my own hand.

As many as desire to make a fair show in the 12
flesh, these constrain you to be circumcised;

V. 2. *In many ancient copies:* and so shall ye fulfil

GALATIANS

- only that they may not suffer persecution for
13 the cross of Christ. For neither do they themselves who are circumcised keep the law; but they desire that you should be circumcised; that
14 they may glory in your flesh. But far be it from me to glory, save in the cross of our
• Lord Jesus Christ, through whom the world is
15 crucified to me, and I to the world. For in Christ Jesus neither circumcision avails any thing, nor uncircumcision, but a new creation.
16 And as many as walk by this rule, peace be on them, and mercy, and on the Israel of God.
17 Henceforth let no one trouble me; for I bear the marks of Jesus in my body.
18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.
-

V. 14. *Or, through which*

THE EPISTLE OF PAUL

TO THE

EPHESIANS.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of 1
God, to the saints who are in Ephesus, and believ-
ers in Christ Jesus: Grace to you, and peace, 2
from God our Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord 3
Jesus Christ, who has blessed us with every
spiritual blessing in the heavenly places in
Christ; as he chose us in him before the founda- 4
tion of the world, that we should be holy and
blameless before him in love; having predest- 5
ined us unto the adoption of sons by Jesus
Christ to himself, according to the good pleasure
of his will, to the praise of the glory of his 6
grace, which he freely bestowed on us in the
beloved; in whom we have the redemption 7
through his blood, the remission of our trespasses,
according to the riches of his grace, which he 8
made to abound toward us in all wisdom and
understanding; making known to us the mystery 9

V. 8. *Or, with which he abounded*

EPHESIANS.

- of his will, according to his good pleasure which
10 he purposed in himself, in reference to the dispensation of the fulness of times, to gather for himself into one all things in the Christ, the things which are in the heavens, and the things
11 on the earth; in him, in whom we obtained also the inheritance, being predestined according to the purpose of him who works all things after the
12 counsel of his own will, that we should be to the praise of his glory who before have hoped in the
18 Christ; in whom ye also, after having heard the word of truth, the good news of your salvation, in whom [I say] having also believed, ye were sealed
14 with the Holy Spirit of promise; who is an earnest of our inheritance until the redemption of the purchased possession, to the praise of his glory.
15 For this cause I also, having heard of your faith in the Lord Jesus, and love to all the saints,
16 cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, would give to you the spirit of wisdom and of revelation in the full knowledge of him; the eyes of
18 your understanding being enlightened; that ye

V. 11. *Or*, in whom we were also chosen as the inheritance

V. 18. *Or*, in whom are ye also, . . . in which having also believed

V. 14. *Or*, for the redemption

CHAPTER II.

may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of 19 his power toward us who believe, according to the working of his mighty power, which he 20 wrought in Christ when he raised him from the dead, and seated him at his own right hand in 21 the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and subjected all 22 things under his feet, and gave him to be head over all things to the church, which is his body, 23 the fulness of him who fills all in all.

II. You also, being dead in trespasses and 1 sins;—wherein ye once walked according to the 2 course of this world, according to the prince of the power of the air, the spirit that is now working in the sons of disobedience; among whom 3 we also all walked in time past in the desires of our flesh, doing the will of the flesh and of the mind, and were by nature children of wrath, even as others;—but God, being rich in mercy, 4 on account his great love wherewith he loved us, made us, even when we were dead in sins, 5 alive with Christ, (by grace ye are saved,) and 6

V. 23. *Or, fills all with all*

EPHESIANS.

raised us with him, and made us sit with him in
7 the heavenly places in Christ Jesus; that he
might show, in the ages to come, the exceeding
riches of his grace, in his kindness toward us in
Christ Jesus.

8 For by grace ye are saved through faith; and
9 that not of yourselves, it is the gift of God; not
10 of works, lest any one should boast. For we are
his workmanship, created in Christ Jesus unto
good works, which God before prepared that we
should walk in them.

11 Wherefore remember, that in time past ye, the
Gentiles in the flesh, who are called Uncircum-
cision by that which is called Circumcision, in the
12 flesh, made by hand,—that at that time ye were
without Christ, being aliens from the common-
wealth of Israel, and strangers from the cove-
nants of the promise, having no hope, and with-
13 out God in the world. But now, in Christ
Jesus, ye, who in time past were afar off, were
14 made near by the blood of Christ. For he is
our peace, who made both one, and broke down
15 the middle wall of partition; having abolished
in his flesh the enmity, the law of command-
ments contained in ordinances, that he might
make the two one new man in himself, making
16 peace; and might reconcile both to God in one
body by the cross, having slain the enmity
17 thereby. And he came and brought the good

CHAPTER III.

news of peace to you who were afar off, and to them that were near. Because through him we 18 both have the access in one Spirit to the Father.

So then ye are no longer strangers and so- 19
journers, but ye are fellow citizens with the
saints, and of the household of God; having 20
been built upon the foundation of the apostles
and prophets, Christ Jesus himself being the
chief corner stone; in whom all the building, 21
fitly framed together, grows unto a holy temple
in the Lord; in whom ye also are builded to- 22
gether for a habitation of God in the Spirit.

III. For this cause I Paul, the prisoner of 1
Jesus Christ for you Gentiles,—if indeed ye
heard of the dispensation of the grace of God 2
which was given me toward you, that by
revelation the mystery was made known to 3
me, as I wrote before in few words; where-
by, when ye read, ye can perceive my under- 4
standing in the mystery of Christ, which in 5
other generations was not made known to the
sons of men, as it has now been revealed to his
holy apostles and prophets in the Spirit; that 6
the Gentiles are fellow-heirs, and of the same
body, and joint partakers of the promise, in Christ
Jesus, through the gospel; whereof I was made 7
a minister, according to the gift of the grace
of God, which was given to me according to

EPHESIANS.

8 the working of his power. To me, who am less than the least of all the saints, was this grace given, to preach among the Gentiles the
9 unsearchable riches of Christ; and to make all see what is the dispensation of the mystery, which from ages has been hidden in God, who
10 created all things; that now, to the principalities and powers in the heavenly places might be made known through the church the manifold wisdom
11 of God, according to the eternal purpose which
12 he made in Christ Jesus our Lord, in whom we have boldness and access with confidence through faith in him.

13 Wherefore I entreat that ye faint not at my
14 afflictions for you, which is your glory. For this cause I bow my knees to the Father of our
15 Lord Jesus Christ, from whom the whole family in heaven and on earth is named, that he
16 would grant to you, according to the riches of his glory, to be strengthened with might through
17 his Spirit as to the inner man, that Christ may dwell in your hearts by faith; having been rooted and grounded in love, that ye may be able to
18 comprehend, with all the saints, what is the
19 breadth, and length, and depth, and height, and

V. 11. *Or, which he wrought*

V. 12. *Or, our boldness and our access*

V. 14. *Ancient copies omit: of our Lord Jesus Christ*

CHAPTER IV.

to know the love of Christ, which passed knowledge, that ye may be filled unto all the fulness of God.

Now to him who is able to do exceeding 20 abundantly above all that we ask or think, according to the power that works in us, to 21 him be the glory in the church, in Christ Jesus, throughout all ages, world without end. Amen.

IV. I, THE prisoner in the Lord, exhort you, therefore, to walk worthy of the calling with which ye were called, with all lowliness and 2 meekness, with longsuffering, bearing with one another in love; endeavoring to keep the unity 3 of the Spirit in the bond of peace. There 4 is one body, and one Spirit, as also ye were called in one hope of your calling; one Lord, one 5 faith, one immersion, one God and Father of all, 6 who is over all, and through all, and in all. But 7 to each one of us the grace was given according to the measure of the gift of Christ. Wherefore 8 he says: When he ascended on high, he led captivity captive, and gave gifts to men. Now this, 9 He ascended, what is it but that he also descended into the lower parts of the earth? The one 10 who descended, he is also the one who ascended above all the heavens, that he may fill all things. And he gave some as apostles, some as prophets, 11 some as evangelists, some as pastors and teachers;

EPHESIANS

- 12 for the perfecting of the saints, for the work of
the ministry, for the building up of the body of
13 Christ; till we all attain to the unity of the
faith and of the knowledge of the Son of God, to
the perfect man, to the measure of the stature of
14 the fulness of Christ; that we may no longer be
children, tossed to and fro, and carried about
with every wind of doctrine, by the sleight of
men, by cunning craftiness after the wily
15 manner of error; but holding the truth, may in
love grow up into him in all things, who is the
16 head, Christ; from whom all the body, fitly
framed together and compacted by means of
every joint of the supply, according to the work-
ing in the measure of each single part, effects the
increase of the body to the upbuilding of itself
in love.
- 17 This therefore I say, and testify in the Lord,
that ye no longer walk as the rest of the Gen-
18 tiles walk, in the vanity of their mind, having
the understanding darkened, being alienated
from the life of God because of the ignorance
that is in them, because of the hardness of their
19 heart; who, as being past feeling, gave them-
selves up to wantonness, to work all uncleanness
20 in greediness. But ye did not so learn Christ,

V. 17 *In ancient copies* : as the Gentiles walk

V. 19. *Or*, in covetousness

CHAPTER V.

if indeed ye heard him, and were taught in him, 21
as the truth is in Jesus; that ye put off, as con- 22
cerns your former deportment, the old man
which is corrupted according to the lusts of de-
ceit, and be renewed in the spirit of your 23
mind, and put on the new man, which was 24
created after God in the righteousness and holi-
ness of the truth.

Wherefore, having put away falsehood, speak 25
truth each one with his neighbor; because we are
members one of another. Be angry and sin not; 26
let not the sun go down upon your wrath, nei- 27
ther give place to the devil.

Let him that stole steal no more; but rather 28
let him labor, working with his hands that which
is good, that he may have to impart to him that
has need. Let no corrupt discourse proceed out 29
of your mouth, but whatever is good for needful
edification, that it may impart grace to the hear-
ers. And grieve not the Holy Spirit of God, in 30
whom ye were sealed unto the day of redemp-
tion. Let all bitterness, and wrath, and anger, 31
and clamor, and evil speaking, be put away from
you, with all malice; and be kind to one another, 32
tender-hearted, forgiving one another, as also
God in Christ forgave you.

V. BECOME therefore followers of God, as be- 1
loved children; and walk in love, as also Christ 2

EPHESIANS.

loved us, and gave himself up for us, an offering and a sacrifice to God for an odor of sweet smell.

- 3 But fornication, and all uncleanness, or covetousness, let it not even be named among you, as
4 becomes saints, and filthiness, and foolish talking, and jesting, which are not becoming, but
5 rather giving of thanks. For this ye know, being aware that no fornicator, nor unclean person, nor covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.
6 Let no one deceive you with vain words; for because of these things comes the wrath of God upon the sons of disobedience.
7 Become not therefore partakers with them.
8 For ye were once darkness, but now light in the
9 Lord. Walk as children of light,—for the fruit of the light is in all goodness and righteousness
10 and truth,—proving what is acceptable to the
11 Lord; and have no fellowship with the unfruitful works of darkness, but rather also reprove
12 them. For it is a shame even to speak of the
13 things done by them in secret. But all things, when reproved, are by the light made manifest;
14 for whatever makes manifest is light. Wherefore he says: Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.
15 See to it then, how ye walk with exactness,
16 not as unwise, but as wise, redeeming the time,

CHAPTER V.

because the days are evil. Therefore be not 17
foolish, but understanding what is the will of
the Lord.

And be not drunk with wine, wherein is ex- 18
cess, but be filled with the Spirit; speaking to 19
one another in psalms and hymns and spiritual
songs, singing and making melody in your heart
to the Lord; giving thanks always for all things, 20
to God and the Father, in the name of our Lord
Jesus Christ; submitting yourselves to one an- 21
other in the fear of Christ; wives to their own 22
husbands, as to the Lord. Because a husband 23
is the head of the wife, as also Christ is the head
of the church; himself the Saviour of the body.
But as the church is subjected to Christ, so also are 24
the wives to their own husbands in every thing.

Husbands, love your wives, as also Christ loved 25
the church, and gave himself up for it; that he 26
might sanctify it, having cleansed it with the
bathing of water in the word, that he might him- 27
self present to himself the church, glorious, hav-
ing no spot, or wrinkle, or any such thing, but
that it may be holy and blameless. So hus- 28
bands ought to love their wives as their own
bodies. He that loves his wife loves himself.
For no one ever hated his own flesh; but nour- 29
ishes and cherishes it, as also Christ the church;
because we are members of his body, [being] of 30
his flesh, and of his bones. For this cause shall 31

EPHESIANS.

a man leave father and mother, and shall be joined to his wife, and the two shall be one flesh.

- 22 This mystery is great; but I am speaking of
23 Christ and of the church. Nevertheless, do ye also, severally, each so love his wife even as himself; and let the wife see that she reverence her husband.

1 VI. CHILDREN, obey your parents, in the Lord;
2 for this is right. Honor thy father and mother, which is the first commandment with promise,
3 that it may be well with thee, and thou mayest live long on the earth.

4 And ye fathers, do not provoke your children to anger, but bring them up in the nurture and admonition of the Lord.

5 Servants, obey your masters according to the flesh, with fear and trembling, in singleness of
6 your heart, as to Christ; not with eye-service, as men-pleasers; but as servants of Christ, doing
7 the will of God from the heart; with good will doing service, as to the Lord, and not to men;
8 knowing that whatever good thing each may have done, that shall he receive from the Lord, whether bond or free.

9 And ye masters, do the same things to them, forbearing threatening; knowing that both their Master and yours is in heaven, and there is no respect of persons with him.

CHAPTER VI.

Finally, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our struggle is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual powers of evil in the heavenly places. Therefore take to you the whole armor of God, that ye may be able to withstand in the evil day, and having fully done all, to stand. Stand therefore, having girded your loins about with truth, and having put on the breastplate of righteousness; and having shod your feet with the preparation of the gospel of peace; in addition to all, having taken the shield of faith, in which ye shall be able to quench all the fiery darts of the wicked one. And receive the helmet of salvation, and the sword of the Spirit, which is the word of God; praying at every fitting season in the Spirit, with all prayer and supplication, and watching thereunto with all perseverance and supplication for all the saints; and for me, that utterance may be given to me, in the opening of my mouth with boldness, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

V. 12. The heavenly places (*the material heavens, the air*; see ch. ii. 2)

EPHESIANS.

- 21 But that ye also may know my affairs, how I do, Tychicus, the beloved brother and [a faithful minister in the Lord, will make all known to
22 you; whom I sent to you for this very thing, that ye might know our affairs, and that he might encourage your hearts.
- 23 Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.
- 24 Grace be with all who love our Lord Jesus Christ in sincerity.

THE EPISTLE OF PAUL

TO TIM

PHILIPPIANS.

CHAPTER I.

PAUL and Timothy, servants of Jesus Christ, 1
to all the saints in Christ Jesus who are at Phi-
lippi, with the bishops and deacons: Grace to 2
you, and peace, from God our Father and the
Lord Jesus Christ.

I thank my God on every remembrance of 3
you,—always, in every supplication of mine, 4
making supplication for you all with joy,—for 5
your fellowship in respect to the gospel from the
first day until now; being confident of this very 6
thing, that he who began a good work in you
will complete it until the day of Jesus Christ. As 7
it is just for me to think this of you all, because
you have me in your heart; being all of you,
both in my bonds, and in the defence and confirma-

V. 5. *Or*, for your participation in the gospel *or*, For
your contribution to the gospel

V. 7. *Or*, because I have you in my heart

PHILIPPIANS.

- tion of the gospel, partakers of the grace with me.
- 8 For God is my witness, how greatly I long for you all, with the tender affection of Jesus Christ.
- 9 And this I pray, that your love may abound yet more and more, in knowledge and all discernment; in order that ye may approve the things that are most excellent, that ye may be pure and without offence unto the day of Christ; being filled with the fruit of righteousness, which is by Jesus Christ, to the glory and praise of God.
- 12 But I desire that ye should know, brethren, that the things which befel me have resulted rather in the furtherance of the gospel; so that my bonds have become manifest in Christ in all the Prætorium, and to all the rest; and that the greater part of the brethren, made confident in the Lord by my bonds, are much more bold to speak the word without fear.
- 15 Some indeed preach Christ also from envy and strife, but some also from good will; the one, out of love, knowing that I am set for the defence of the gospel; the other, out of contentiousness, proclaim Christ not with pure intent, supposing that they shall add affliction to my bonds. What then? Notwithstanding, in every way, whether in pretence or in truth, Christ is proclaimed;

V. 10. *Or, may prove things that differ*

V. 16. *In ancient copies: shall raise up affliction*

CHAPTER I.

and therein I rejoice, yea, and shall rejoice. For 19
I know that this will turn out for my salvation,
through your supplication, and the supply of the
Spirit of Jesus Christ; according to my earnest 20
expectation and hope, that I shall in nothing be
put to shame, but that with all boldness, as al-
ways, so also now Christ shall be magnified in
my body, whether by life, or by death.

For to me to live is Christ, and to die is gain. 21
But if it be to live in the flesh, this to me is fruit 22
of labor; and which I shall choose I know
not; but am in a strait between the two, having 23
the desire to depart, and to be with Christ, for it
is far better; but to remain in the flesh is more 24
needful for your sakes. And being persuaded of 25
this, I know that I shall remain, and shall con-
tinue with you all for your furtherance and joy in
the faith; that your glorying may be more abun- 26
dant in Jesus Christ for me, through my coming
to you again.

Only let your deportment be as becomes the 27
gospel of Christ; that whether I come and see
you, or remain absent, I may hear of your af-
fairs, that ye stand fast in one spirit, with one
mind striving together for the faith of the gos-
pel; and in nothing terrified by the adversaries; 28
which is to them an evident token of perdition,

V. 28. *Or, am constrained by the two*

PHILIPPIANS.

but to you of salvation, and that from God.
29 Because to you it was granted in behalf of
Christ,—not only to believe on him,—but in his
30 behalf to suffer also; having the same conflict as
ye saw in me, and now hear of in me.

1 II. If then there is any consolation in
Christ, if any comfort from love, if any com-
munion of the Spirit, if any tender affection and
2 compassion, make my joy complete, that ye be of
the same mind, having the same love, being of one
3 accord, of the one mind; doing nothing through
contentiousness or vain-glory, but in lowli-
ness of mind each esteeming others better than
4 himself; regarding not each one his own, but
5 each one also the things of others. Let this
mind be in you, which was also in Christ Jesus;
6 who, being in the form of God, did not account
7 it robbery to be equal with God; but emptied
himself, taking the form of a servant, being
8 made in the likeness of men. And being found
in fashion as a man, he humbled himself, be-
coming obedient unto death, even the death of
9 the cross. Wherefore also God highly exalted
him, and gave him a name which is above every
10 name; that at the name of Jesus every knee

V. 28. *In many ancient copies: but of your salvation*

V. 1. *Or, there is any exhortation*

CHAPTER II.

should bow, of beings in heaven, and of beings on earth, and of beings under the earth, and 11 every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Wherefore, my beloved, as ye always obeyed, 12 not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who 18 works in you both to will and to perform, of his good pleasure.

Do all without murmurings and disputings; 14 that ye may be blameless and simple, children of 15 God, unreproachable, in the midst of a crooked and perverse generation, among whom ye shine as do the heavenly lights in the world; holding 16 forth the word of life; for a ground of glorying to me at the day of Christ, that I did not run in vain, or labor in vain.

But even if I am poured out on the sacrifice 17 and ministration of your faith, I rejoice, and I rejoice with you all. For the same cause do ye 18 also rejoice, and rejoice with me.

But I hope in the Lord Jesus to send Timothy 19 shortly to you, that I also may be cheered, when I know your state. For I have no one likemind- 20 ed, who will sincerely care for your state. For 21

V. 15. *Or, among whom ye appear*

V. 16. *Or, holding fast*

PHILIPPIANS.

all seek their own, not the things of Jesus Christ.
22 But ye know the proof of him, that, as a child
with a father, he served with me for the gospel.
23 Him therefore I hope to send without delay, so
24 soon as I shall see how it will go with me; but
I trust in the Lord that I also myself shall come
25 shortly. Yet I supposed it necessary to send to
you Epaphroditus, my brother, and companion
in labor, and fellow-soldier, but your messenger
26 and minister to my wants. For he was longing
after you all, and was much distressed, because
27 ye heard that he was sick. For indeed he was
sick near to death; but God had mercy on him,
and not on him only, but on me also, that I
28 might not have sorrow upon sorrow. I sent him
therefore with the more haste, that seeing him
again ye might rejoice, and that I may be less sor-
29 rowful. Receive him therefore in the Lord with
30 all gladness, and hold such in honor; because
for the work of Christ he came near to death,
hazarding his life, that he might supply what was
lacking, on your part, of the ministration to me.

1 III. FINALLY, my brethren, rejoice in the
Lord. To write the same things to you, to me
is not burdensome, and for you it is safe.

2 Beware of the dogs, beware of the evil work-
3 ers, beware of the concision. For we are the
circumcision, who worship by the Spirit of God,

CHAPTER III.

and glory in Christ Jesus, and have no confidence
in the flesh. Though I have confidence also in 4
the flesh. If any other thinks that he has confi-
dence in the flesh, I more; circumcised the eighth 5
day, of the stock of Israel, of the tribe of Ben-
jamin, a Hebrew of Hebrews; as to the law, a
Pharisee; as to zeal, persecuting the church; 6
as to the righteousness which is in the law,
blameless.

But what things were gain to me, these I have : 7
accounted loss for Christ. Nay more, and I ac- 8
count all things to be loss for the excellency of the
knowledge of Christ Jesus my Lord; for whom
I suffered the loss of all things, and account them
refuse, that I may gain Christ, and be found in 9
him, not having my own righteousness, which is
of law; but that which is through faith in Christ,
the righteousness which is of God, upon faith;
that I may know him, and the power of his re- 10
surrection, and the fellowship of his sufferings,
being conformed to his death; if by any means I 11
may attain to the resurrection from the dead.

Not that I already obtained [the prize], or 12
have already been perfected; but I pursue on-
ward, if I may lay hold of that for which I was
laid hold of by Christ Jesus. Brethren, I do not 13
count myself to have laid hold of it; but one

V. 10. *Or, participation of his sufferings*

V. 12. *Or, have already finished [the course]*

PHILIPPIANS.

thing I do, forgetting the things behind, and
14 reaching forth to the things before, I pursue
on toward the mark, for the prize of the heavenly
calling of God in Christ Jesus.

15 Let us therefore, as many as are perfect, be
of this mind; and if in any thing ye are other-
wise minded, this also God will reveal to you.

16 Nevertheless, whereto we have attained, in the
same let us walk.

17 Brethren, be followers together of me, and
mark them who so walk, as ye have us for an

18 example. For many walk, of whom I told you
often, and now tell you even weeping, that they

19 are the enemies of the cross of Christ; whose
end is destruction, whose God is their belly,
and whose glory is in their shame, who mind

20 earthly things. For our citizenship is in heaven;
from whence we also look for a Saviour, the

21 Lord Jesus Christ; who will change the body
of our humiliation, that it may be conformed
to the body of his glory, according to the work-
ing of his power even to subdue all things to
himself.

IV. Therefore, my brethren beloved and longed
for, my joy and crown, so stand fast in the Lord,
beloved.

2 I beseech Euodia, and I beseech Syntyche, to

CHAPTER IV.

be of the same mind in the Lord. Yea, I entreat 3
thee also, true yokefellow, help these women,
who labored with me in the gospel, with Clem-
ent also, and the rest of my fellow laborers,
whose names are in the book of life.

Rejoice in the Lord always; again I will say, 4
rejoice. Let your forbearance be known to all 5
men. The Lord is at hand. Be anxious for 6
nothing; but in every thing, by prayer and sup-
plication with thanksgiving, let your requests be
made known to God. And the peace of God, 7
which passes all understanding, will keep your
hearts and your minds in Christ Jesus.

Finally, brethren, whatever things are true, 8
whatever things are honorable, whatever things
are just, whatever things are pure, whatever
things are lovely, whatever things are of good
report, if there be any virtue, and if there be
any praise, think on these things. The things 9
also, which ye learned, and received, and heard,
and saw in me, these do; and the God of peace
shall be with you.

But I rejoiced in the Lord greatly, that now at 10
length ye revived again in your care for my wel-
fare; for which ye were also careful, but lacked
opportunity. Not that I speak in respect of 11
want; for I learned, in whatever state I am, to
be content. I both know how to be abased, 12
and I know how to abound; in every thing, and

PHILIPPIANS.

- in all things, I am instructed; both to be full and to be hungry, both to abound and to be in want.
- 13 I can do all things, in Him who strengthens me.
- 14 Notwithstanding, ye did well to share with me
- 15 in my affliction. And ye also know, Philippians, that in the beginning of the gospel, when I went out from Macedonia, no church communicated with me in respect to giving and receiving, but
- 16 ye only. For even in Thessalonica ye sent once
- 17 and again to my necessity. Not that I seek for the gift; but I seek for the fruit that abounds to your account.
- 18 But I have all, and abound; I am full, having received of Epaphroditus the things sent from you, an odor of sweet smell, a sacrifice acceptable, well pleasing to God. But my God
- 19 will supply all your need, according to his riches in glory, in Christ Jesus.
- 20 Now to God and our Father be the glory for ever and ever. Amen.
- 21 Salute every saint in Christ Jesus. The brethren who are with me salute you.
- 22 All the saints salute you, but especially they that are of Cæsar's household.
- 23 The grace of the Lord Jesus Christ be with your spirits.

THE EPISTLE OF PAUL

TO THE

COLOSSIANS.

CHAPTER I.

PAUL, an apostle of Christ Jesus by the will 1
of God, and Timothy the brother, to the saints 2
in Colosse, and faithful brethren in Christ:
Grace to you, and peace, from God our Father
and the Lord Jesus Christ.

We give thanks to God the Father of our Lord 3
Jesus Christ, praying always for you, having 4
heard of your faith in Christ Jesus, and of the
love which ye have toward all the saints, because 5
of the hope which is laid up for you in heaven, of
which ye heard before in the word of the truth of
the gospel; which is come to you, as also in all the 6
world, and is bringing forth fruit and increasing
also in you, since the day ye heard it, and knew
the grace of God in truth; as ye learned from 7
Epaphras our beloved fellow servant, who is for
you a faithful minister of Christ, who also made 8
known to us your love in the Spirit. ●

COLOSSIANS.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to ask that ye may be filled with the knowledge of his will,
10 in all wisdom and spiritual understanding; that ye may walk worthy of the Lord unto all pleasing, bringing forth fruit in every good work,
11 and increasing in the knowledge of God; being strengthened with all strength, according to his glorious power, unto all patience and longsuffer-
12 ing with joy; giving thanks to the Father, who made us meet for the portion of the inheritance
13 of the saints in light; who delivered us out of the power of darkness, and translated us into the
14 kingdom of the Son of his love; in whom we have
15 the redemption, the remission of our sins; who is the image of the invisible God, the firstborn of
16 every creature; because in him were all things created, the things in the heavens, and the things on the earth, the visible and the invisible, whether thrones, or dominions, or principalities, or powers; all things have been created by him, and
17 for him; and he is before all things, and in him
18 all things subsist. And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that he may become in
19 all things preëminent. For He was pleased, that
20 in him should all the fulness dwell; and through him to reconcile all things to himself, having made peace through the blood of his cross;

CHAPTER I.

through him, [I say,] whether the things on the earth, or the things in the heavens.

And you also, being in time past alienated, and 21 enemies in your mind in wicked works, yet now has he reconciled in the body of his flesh 22 through death, to present you holy and blameless and unaccused before him; if indeed ye 23 continue in the faith grounded and settled, and not moved away from the hope of the gospel, which ye heard, which was preached in the whole creation which is under heaven; of which I Paul was made a minister.

Now I rejoice in my sufferings for you, and 24 fill up that which is behind of the afflictions of Christ in my flesh for his body, which is the church; of which I was made a minister, according to the dispensation of God which was given 25 to me for you, to fulfil the word of God, the 26 mystery which has been hidden from ages and from generations, but now has been manifested to his saints; to whom God willed to make 27 known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory; whom we announce, 28 warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ; to which end I also labor, 29 striving according to his working, which works in me with power.

COLOSSIANS.

- 1 II. For I would have you know how great a
conflict I have for you, and for those in Laodi-
cea, and for as many as have not seen my face in
2 the flesh; that their hearts might be encouraged,
they being knit together in love, and unto all the
riches of the full assurance of the understand-
ing, unto the full knowledge of the mystery of
3 God, even Christ; in whom are all the treasures
of wisdom and knowledge hidden.
- 4 And this I say, that no one may beguile you
5 with enticing words. For, though I am absent in
the flesh, yet in the spirit I am with you, rejoicing
and beholding your order, and the steadfastness
6 of your faith toward Christ.
- 7 As therefore ye received Christ Jesus the Lord,
8 so walk in him; having been rooted and being
built up in him, and being established in the
faith as ye were taught, abounding therein
with thanksgiving.
- 9 Beware lest there shall be any one that
despoils you through philosophy and vain deceit,
after the tradition of men, after the rudiments
10 of the world, and not after Christ. Because in
him dwells all the fulness of the Godhead bodily.
- 11 And ye are made complete in him, who is the
head of all principality and power; in whom ye
were also circumcised with a circumcision not
made with hands, in the putting off of the body

V. 10. *Or, are in him made full*

CHAPTER II.

of the flesh, in the circumcision of Christ; being 12
buried with him in the immersion, where-
in ye were also raised with him through faith
in the working of God, who raised him from the
dead. And you also, being dead in your tres- 1
passes and the uncircumcision of your flesh, he
made alive together with him, graciously forgiv-
ing us all our trespasses; blotting out the hand- 14
writing in ordinances that was against us, which
was opposed to us, and he has taken it out of the
way, nailing it to the cross; despoiling principal- 15
ties and powers, he made a show of them openly,
triumphing over them in it.

Let not any one therefore judge you in meat, 16
or in drink, or in respect of a feast-day, or of a
new-moon, or of a sabbath; which are a shad- 17
ow of the things to come, but the body is of
Christ. Let no one defraud you of the prize, 18
seeking it in humility and worship of the angels,
intruding into things which he has not seen,
vainly puffed up by his fleshly mind, and not 19
holding fast the head, from whom all the body,
by means of the joints and bands having nour-
ishment ministered, and being knit together, in-
creases with the increase of God.

V. 15. *Or, putting off principalities and powers*

It. Or, in him

V. 18. *Or, willing it (namely, to defraud)*

COLOSSIANS.

20 If ye died with Christ from the rudiments of
the world, why, as though living in the world,
21 are ye subject to ordinances, "Handle not, nor
22 taste, nor touch," (which are all to perish with
the using,) after the commandments and teach-
23 ings of men? Which things have indeed a
show of wisdom in self-chosen worship, and hu-
mility, and neglecting of the body, not in any
honor, for the satisfying of the flesh.

1 III. If then ye were raised together with
Christ, seek the things above, where Christ
2 is, sitting on the right hand of God. Set
your mind on the things above, not on the things
3 upon the earth. For ye are dead, and your life
4 is hid with Christ in God. When Christ, our
life, shall be manifested, then shall ye also with
him be manifested in glory.

5 Mortify therefore your members which are
upon the earth; fornication, uncleanness, pas-
sion, evil desire, and covetousness, which is idol-
6 atry; on account of which things the wrath of
7 God comes on the sons of disobedience; in which
ye also once walked, when ye lived in these
8 things. But now do ye also put them all away,
anger, wrath, malice, reviling, filthy communica-
9 tion out of your mouth. Lie not one to another,
seeing that ye have put off the old man with
10 his deeds, and have put on the new man, who is

CHAPTER III.

being renewed unto knowledge after the image of him who created him; where there is no 11 Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, bondman, freeman; but Christ is all, and in all.

Put on therefore, as God's chosen, holy and 12 beloved, bowels of compassion, kindness, lowliness of mind, meekness, longsuffering; forbear- 13 ing one another, and freely forgiving each other, if any one have a complaint against any; even as Christ freely forgave you, so also do ye. But 14 over all these [put on] love, which is the bond of perfectness. And let the peace of Christ rule in 15 your hearts, to which ye were also called in one body; and be ye thankful.

Let the word of Christ dwell in you richly; 16 in all wisdom teaching and admonishing one another, with psalms, hymns, spiritual songs, in grace singing in your hearts to God. And what- 17 ever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

Wives, submit yourselves to your own husbands, as is fitting in the Lord.

Husbands, love your wives, and be not bitter 19 towards them.

Children, obey your parents in all things; for 20 this is well pleasing, in the Lord.

COLOSSIANS.

21 Fathers, provoke not your children, that they be not discouraged.

22 Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing

23 the Lord. Whatever ye do, do it heartily, as to the Lord, and not to men; knowing that from

24 the Lord ye shall receive the recompense of the 25 inheritance. Serve the Lord Christ. For he

that does wrong shall receive that which he did wrongfully; and there is no respect of persons.

IV. Masters, render to your servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Persevere in prayer, being watchful therein 3 with thanksgiving; at the same time praying also for us, that God would open to us a door for the word, to speak the mystery of Christ, for the 4 sake of which I am also in bonds, that I may make it manifest, as I ought to speak.

5 Walk in wisdom toward those without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my affairs will Tychicus make known to you, the beloved brother, and a faithful minister 8 and fellow servant in the Lord; whom I sent to you for this very purpose, that he may know

CHAPTER IV.

your condition, and may comfort your hearts ;
together with Onesimus, the faithful and beloved 9
brother, who is one of you. They will make
known to you all the things here.

Aristarchus my fellow prisoner salutes you, 10
and Mark the cousin of Barnabas, concerning
whom ye received commands, (if he come to you,
receive him,) and Jesus, who is called Justus, 11
who are of the circumcision. These only are
my fellow-workers, for the kingdom of God, who
have been a comfort to me.

Epaphras, who is one of you, a servant of 12
Christ Jesus, salutes you, always striving for you
in his prayers, that ye may stand perfect and
fully assured in all the will of God. For I bear 13
him witness, that he has much concern for you,
and those in Laodicea, and those in Hierapolis.

Luke, the beloved physician, and Demas, salute 14
you.

Salute the brethren in Laodicea, and Nymphas, 15
and the church in his house. And when the 16
epistle has been read among you, cause that it be
read also in the church of the Laodiceans, and
that ye also read that from Laodicea. And say 17
to Archippus: Take heed to the ministry which
thou didst receive in the Lord, that thou fulfil it.

The salutation by the hand of me Paul. Re- 18
member my bonds. Grace be with you.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and the role of the accounting system in providing reliable financial information. It emphasizes the need for transparency and accountability in financial reporting.

2. The second part of the document outlines the various methods used to collect and analyze data, including surveys, interviews, and focus groups. It describes how these methods are used to gather information from different stakeholders and how the data is then analyzed to identify trends and patterns.

3. The third part of the document discusses the results of the data collection and analysis, highlighting the key findings and the implications for the organization. It provides a detailed breakdown of the data and discusses the challenges faced during the process.

4. The fourth part of the document discusses the conclusions drawn from the study and the recommendations for future research. It provides a summary of the findings and discusses the implications for the organization and the industry as a whole.

5. The fifth part of the document discusses the limitations of the study and the potential for future research. It identifies the strengths and weaknesses of the study and discusses the need for further research to address the limitations.

6. The sixth part of the document discusses the ethical considerations of the study and the need for transparency and accountability in financial reporting. It discusses the importance of maintaining accurate records and the role of the accounting system in providing reliable financial information.

7. The seventh part of the document discusses the impact of the study on the organization and the industry. It provides a summary of the findings and discusses the implications for the organization and the industry as a whole.

8. The eighth part of the document discusses the future of the study and the need for further research. It identifies the strengths and weaknesses of the study and discusses the need for further research to address the limitations.

9. The ninth part of the document discusses the conclusions drawn from the study and the recommendations for future research. It provides a summary of the findings and discusses the implications for the organization and the industry as a whole.

10. The tenth part of the document discusses the limitations of the study and the potential for future research. It identifies the strengths and weaknesses of the study and discusses the need for further research to address the limitations.

THE FIRST EPISTLE OF PAUL

TO THE

THESSALONIANS.

CHAPTER I.

PAUL, and Silvanus, and Timothy, to the 1
church of the Thessalonians in God the Father
and the Lord Jesus Christ: Grace to you, and
peace.

We give thanks to God always for you all, 2
making mention of you in our prayers; remem- 3
bering without ceasing your work of faith, and la-
bor of love, and patience of the hope of our Lord
Jesus Christ, before God and our Father; know- 4
ing, brethren beloved of God, your election;
because our gospel came not to you in word 5
only, but also in power, and in the Holy Spirit,
and in much assurance; as ye know what manner
of men we were among you for your sake. And 6
ye became followers of us, and of the Lord, hav-
ing received the word in much affliction, with
joy of the Holy Spirit; so that ye became an 7
example to all that believe in Macedonia and

I. THESSALONIANS.

8 Achaia. For from you has sounded forth the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth; so that we have no need to
9 speak any thing. For they themselves report concerning us, what manner of entrance we had to you, and how ye turned to God from idols to
10 serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, Jesus, who delivers us from the wrath to come.

1 II. For yourselves, brethren, know our entrance to you, that it has not become vain. But having before suffered, and been shamefully treated, as ye know, at Philippi, we were bold in our God to speak to you the gospel of God
8 in much conflict. For our exhortation is not 4 of error, nor of uncleanness, nor in guile; but as we have been approved by God to be entrusted
5 with the gospel, so we speak; not as pleasing 6 men, but God, who proves our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is
6 witness; nor of men sought we glory, neither 7 from you, nor from others, though able to use
8 authority, as Christ's apostles. But we were gentle among you, as a nurse cherishes her chil-
8 dren; so, being affectionately desirous of you,

CHAPTER II.

we were willing to impart to you, not only the gospel of God, but also our own souls, because ye were dear to us. For ye remember, 9 brethren, our labor and toil; night and day working, in order not to burden any of you, we preached to you the gospel of God.

Ye are witnesses, and God, how holily and 10 justly and unblameably we behaved ourselves to you that believe; as ye know how we exhorted, 11 and encouraged, and charged every one of you, as a father his children, that ye should walk 12 worthy of God, who is calling you into his kingdom and glory.

For this cause we also thank God without 13 ceasing, that when ye received the word of God heard from us, ye received not the word of men, but, as it is in truth, the word of God, which also works in you that believe. For ye, bre- 14 thren, became followers of the churches of God which are in Judea in Christ Jesus; for ye also suffered the same things of your own countrymen, as they have of the Jews; who both killed the 15 Lord Jesus and the prophets, and drove us forth, and please not God, and are contrary to all men; hindering us from speaking to the Gentiles 16 that they might be saved, to fill up their sins always; and the wrath came upon them to the utmost.

But we, brethren, having been severed from 17

I. THESSALONIANS.

you for a short time, in presence not in heart,
endeavored the more abundantly to see your
18 face with great desire. Wherefore we would
fain have come to you, even I Paul, once and
19 again; and Satan hindered us. For what is our
hope, or joy, or crown of glorying? Are not
also ye, in the presence of our Lord Jesus Christ
20 at his coming? For ye are our glory and joy.

1 III. WHEREFORE, when we could no longer
forbear, we thought it good to be left behind at
2 Athens alone; and sent Timothy, our brother,
and a fellow-worker with God in the gospel of
Christ, to establish you, and to exhort you con-
3 cerning your faith; that no one should be shaken
by these afflictions, for yourselves know that unto
4 this we are appointed. For even when we
were with you, we told you before that we are
to suffer affliction; as also it came to pass, and
ye know. For this cause, when I too could no
5 longer forbear, I sent to know your faith, lest by
some means the tempter have tempted you, and
our labor be in vain.

6 But now, when Timothy came to us from you,
and brought us good tidings of your faith and
love, and that ye have good remembrance of us
always, desiring greatly to see us, as we also to
7 see you; for this cause we were consoled,
'brethren, over you in all our affliction and dis-

CHAPTER IV.

trese, through your faith; because now we live, 8
if ye stand fast in the Lord. For what thanks 9
can we render to God for you, for all the joy
wherewith we rejoice for your sakes before our
God; night and day praying exceedingly that 10
we may see your face, and may perfect that
which is lacking in your faith?

Now God and our Father himself, and our Lord 11
Jesus Christ, direct our way to you. And the 12
Lord make you increase and abound in love to-
ward one another, and toward all, as we also do
toward you; to the end he may establish your 13
hearts unblameable in holiness before God and
our Father, at the coming of our Lord Jesus
Christ with all his saints.

IV. FURTHERMORE then, brethren, we beseech 1
you, and exhort you in the Lord Jesus, that as
ye received from us how ye ought to walk and
to please God, as also ye are walking, ye would
abound yet more. For ye know what commands 2
we gave you through the Lord Jesus. For this 3
is the will of God, your sanctification, that ye
abstain from fornication; that each one of you 4
know how to possess his vessel in sanctification
and honor; not in lustful passion, as also the 5
Gentiles who know not God. That no one go 6

V. 4. Or, know how to obtain

I. THESSALONIANS.

beyond and defraud his brother in any matter; because the Lord is the avenger for all these things, as we also told you before, and testified.

7 For God did not call us to uncleanness, but in
8 sanctification. Therefore he that rejects, rejects not man, but God, who also gave to you his Holy Spirit.

9 But concerning brotherly love ye need not that I write to you; for ye yourselves are
10 taught of God to love one another. For indeed ye do it toward all the brethren who are in all Macedonia. But we beseech you, brethren, to
11 abound yet more; and to study to be quiet, and to do your own business, and to work with your
12 own hands, as we commanded you; that ye may walk becomingly toward those without, and may
13 have need of nothing.

14 But we desire that you should not be ignorant, brethren, concerning those who are sleeping, that ye sorrow not, as others who have no hope.
15 For if we believe that Jesus died and rose again, so also those who fell asleep through Jesus will God bring with him.

16 For this we say to you, in the word of the Lord, that we the living, who remain unto the coming of the Lord, shall not precede those who fell asleep. Because the Lord himself shall descend

CHAPTER V.

from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall first rise. Then we the living, who remain, shall be caught up together with them in clouds, to meet the Lord in the air; and so shall we ever be with the Lord. 17

Wherefore, encourage one another with these words. 18

V. But of the times and the seasons, brethren, ye have no need that I write to you. For yourselves know perfectly that the day of the Lord so comes as a thief in the night. For when they shall say, Peace and safety, then sudden destruction comes upon them, as travail upon a woman with child; and they shall not escape. 1 2 3 8

But ye, brethren, are not in darkness, that the day should overtake you as a thief. For all ye are sons of light, and sons of day; we are not of night, nor of darkness. So then let us not sleep, as others; but let us watch and be sober. For they that sleep, sleep in the night; and they that are drunken, are drunken in the night. But let us, being of the day, be sober, putting on the breastplate of faith and love, and for a helmet, the hope of salvation; because God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ; who died for us, that, whether we wake or sleep, we should live 4 5 6 7 8 9 10

I. THESSALONIANS.

- 11 together with him. Wherefore encourage each other, and edify one the other, as also ye do.
- 12 And we beseech you, brethren, to know those who labor among you, and preside over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. Be at peace among yourselves.
- 14 Now we exhort you, brethren, admonish the unruly, comfort the feebleminded, support the weak, be longsuffering toward all. See that none render evil for evil to any one; but ever follow that which is good, both toward one another, and toward all.
- 16, 17 Rejoice always. Pray without ceasing.
- 18 In every thing give thanks; for this is the will of God in Christ Jesus toward you.
- 19, 20 Quench not the Spirit. Despise not prophesyings; but prove all things, hold fast that which is good. Abstain from every form of evil. And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved whole without blame at the coming of our Lord Jesus Christ. Faithful is he who calls you, who also will do it.
- 25 Brethren, pray for us.
- 26 Salute all the brethren with a holy kiss.
- 27 I adjure you by the Lord, that this epistle be read to all the holy brethren.
- 28 The grace of our Lord Jesus Christ be with you.

THE SECOND EPISTLE OF PAUL

TO THE

THESSALONIANS.

CHAPTER I.

PAUL, and Silvanus, and Timothy, to the church 1
of the Thessalonians, in God our Father and the
Lord Jesus Christ: Grace to you, and peace, 2
from God the Father and the Lord Jesus Christ.

We are bound to thank God always for you, 3
brethren, as it is meet, because your faith grows
exceedingly, and the love of each one of you all
toward one another abounds; so that we our- 4
selves glory in you in the churches of God, for
your patience and faith in all your persecutions
and the afflictions which ye endure; a token of 5
the righteous judgment of God, that ye may be
counted worthy of the kingdom of God, for which
ye also suffer; since it is a righteous thing with 6
God to recompense affliction to them that afflict
you, and to you who are afflicted rest with us, 7
at the revelation of the Lord Jesus from heaven
with the angels of his power, in flaming fire, tak- 8

II. THESSALONIANS.

- ing vengeance on them that know not God, and them that obey not the gospel of our Lord Jesus Christ; who shall suffer justice, eternal destruction, from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believed, (because our testimony to you was believed,) in that day.
- 11 To which end we also pray for you always, that our God may count you worthy of the calling, and accomplish all the good pleasure of goodness and the work of faith, with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

- 1 II. Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together to him, that ye be not hastily shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as through us, as that the day of the Lord is at hand. Let not any one deceive you in any manner; because [that day will not come], except there come first the falling away, and the man of sin be revealed, the son of perdition; he that opposes and exalts himself against all that is called God, or that is wor-

V. 2. *Gr.* shaken from your mind *It. Or,* is come

CHAPTER II.

shipped; so that he sits in the temple of God,
showing himself that he is God.

Remember ye not, that, when I was yet with
you, I told you these things? And now ye know
what withholds, in order that he may be revealed
in his own time. For the mystery of iniquity is
already working; only until he who now with-
holds shall be out of the way. And then shall
the Lawless one be revealed, whom the Lord
Jesus shall consume with the breath of his mouth,
and shall destroy with the manifestation of his
coming; [even him,] whose coming is after the
working of Satan, in all power and signs and ly-
ing wonders, and in all deceit of unrighteousness
for them that perish; because they received not
the love of the truth, that they might be saved.
And for this cause God sends them a working of
delusion, in order that they may believe the lie;
that they may all be judged who believed not
the truth, but had pleasure in unrighteousness.

But we are bound to give thanks to God al-
ways for you, brethren beloved of the Lord, be-
cause God from the beginning chose you to sal-
vation, in sanctification of the Spirit and belief
of the truth; whereunto he called you by our
gospel, to the obtaining of the glory of our Lord
Jesus Christ. So then, brethren, stand fast, and
hold the traditions which ye were taught, wheth-
er by word, or by our epistle.

II. THESSALONIANS.

16 Now our Lord Jesus Christ himself, and God
and our Father, who loved us, and gave us ever-
lasting consolation and good hope through grace,
17 encourage your hearts, and establish you in every
good work and word.

1 III. FINALLY, brethren, pray for us, that the
word of the Lord may run, and be glorified, as
2 also with you; and that we may be delivered
from perverse and wicked men; for all have not
3 the faith. But faithful is the Lord, who shall
4 establish you, and guard you from evil. And we
have confidence in the Lord concerning you, that
ye both do, and will do, the things which we
5 command you. And the Lord direct your hearts
into the love of God, and into the patience of
Christ.

6 Now we command you, brethren, in the name
of our Lord Jesus Christ, that ye withdraw
yourselves from every brother walking disorder-
ly, and not after the tradition which they re-
7 ceived from us. For yourselves know how ye
ought to follow us; that we were not disorderly
8 among you, nor did we eat bread of any one
for nought, but with labor and toil, working
night and day that we might not be burden-
9 some to any of you; not because we have not

V. 8. *Or, from the evil One*

CHAPTER III.

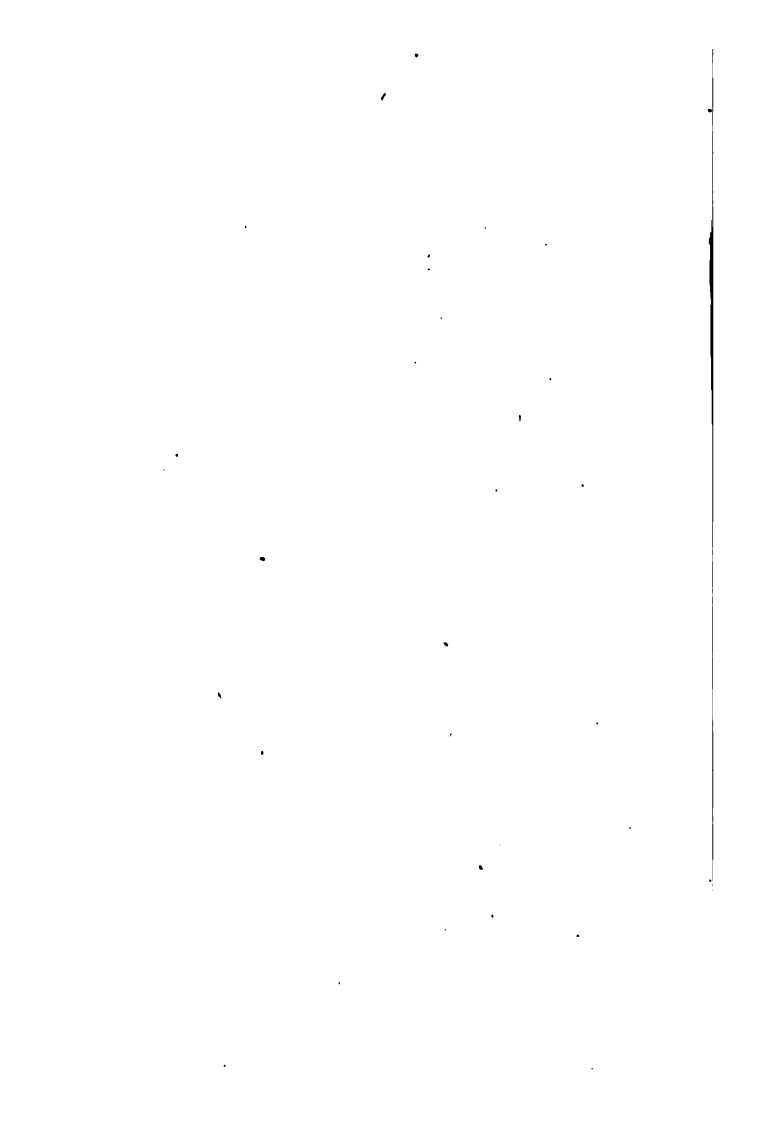
power, but to make ourselves an example to you, that ye should follow us. For also when we 10 were with you, this we commanded you: If any will not work, neither let him eat. For we hear 11 of some who walk among you disorderly, working not at all, but are busybodies. Now such 12 we command, and exhort, in the Lord Jesus Christ, that with quietness working, they eat their own bread.

But ye, brethren, be not weary in well doing. 18 And if any one obeys not our word by this epistle, 14 mark that man, and keep not company with him, that he may be shamed. And count him not as 15 an enemy, but admonish him as a brother.

Now the Lord of peace himself give you peace 16 always, in every way. The Lord be with you all.

The salutation of Paul with my own hand, 17 which is a token in every epistle; so I write.

The grace of our Lord Jesus Christ be with 18 you all.



THE FIRST EPISTLE OF PAUL

TO

TIMOTHY.

CHAPTER I.

PAUL, an apostle of Christ Jesus, according to 1
the commandment of God our Saviour and
Christ Jesus our hope, to Timothy, a true child 2
in the faith: Grace, mercy, peace, from God
the Father and Christ Jesus our Lord.

As I besought thee to remain still in Ephesus, 3
when I was going into Macedonia, that thou
mightest charge certain ones not to teach other
doctrine, nor to give heed to fables and endless 4
genealogies, which further disputes rather than
God's dispensation, which is in faith, [so do].

Now the end of the commandment is love, out 5
of a pure heart and a good conscience and faith
unfeigned; from which some having swerved 6
turned aside to idle prattling; desiring to be teach- 7
ers of the law, understanding neither what they
say, nor whereof they affirm. But we know that 8
the law is good, if a man use it lawfully; know- 9

I. TIMOTHY.

- ing this, that the law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinful, for the unholy and profane, for murderers of fathers and murderers of mothers;
10 for manslayers, for fornicators, for them that defile themselves with mankind, for slavedealers, for liars, for false swearers, and whatever else
11 is contrary to the sound teaching; according to the glorious gospel of the blissful God, with which I was entrusted.
- 12 And I thank him who gave me strength, Christ Jesus our Lord, that he accounted me faithful,
13 putting me into the ministry, who was formerly a blasphemer, and a persecutor, and violent. But I obtained mercy, because I did it ignorantly
14 in unbelief; and the grace of our Lord abounded exceedingly, with faith and love which is in Christ Jesus.
- 15 Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world
16 to save sinners; of whom I am chief. But for this cause I obtained mercy, that in me first Christ Jesus might show forth all his longsuffering, for a pattern to them who should hereafter believe on him to life everlasting.

V. 9. *Or, for smiters of fathers and smiters of mothers*

V. 16. *Or, in me as chief*

16. *Or, all that longsuffering*

CHAPTER II.

Now to the King eternal, the imperishable, 17
invisible, only God, be honor and glory for ever
and ever. Amen.

This charge I commit to thee, my child Timo- 18
thy, according to the prophecies which went be-
fore concerning thee, that thou mayest wage in
them the good warfare; having faith, and a good 19
conscience, which some thrusting away made
shipwreck concerning the faith. Of whom is Hy- 20
meneus and Alexander; whom I delivered over to
Satan, that they might be taught not to blaspheme.

II. I EXHORT then, first of all, that supplica- 1
tions, prayers, intercessions, thanksgivings, be
made for all men; for kings, and all that are in 2
authority; that we may lead a quiet and peaceful
life in all godliness and decorum. For this is 3
good and acceptable in the sight of our Saviour 4
God; who desires that all should be saved, and
come to the knowledge of the truth.

For there is one God, one mediator also be- 5
tween God and men, the man Christ Jesus; who 6
gave himself a ransom for all, to be testified in
due time. Whereunto I was appointed a preach- 7
er, and an apostle, (I speak truth, I lie not,) a
teacher of the Gentiles in faith and truth.

I desire, therefore, that the men pray in every 8
place, lifting up holy hands, without wrath and
disputing; in like manner also that women, in' 9

I. TIMOTHY.

becoming apparel, adorn themselves with modesty and sobriety; not in braided hair, or gold, 10 or pearls, or costly raiment; but, which becomes women professing godliness, by means of good works.

11 Let the woman learn in silence, with all sub-
12 jection. But I permit not the woman to teach,
nor to have authority over the man, but to be in
13 silence. For Adam was first formed, then Eve.
14 And Adam was not deceived; but the woman,
15 being deceived, has fallen into transgression.
But she shall be saved through childbearing, if
they continue in faith, and love, and holiness,
with sobriety.

1 III. FAITHFUL is the saying, if any one desires
the office of a bishop, he desires a good work.
2 The bishop then must be blameless, the husband
of one wife, sober, discreet, orderly, hospitable,
3 apt in teaching; not given to wine, not a striker,
but forbearing, averse to strife, not a lover of
4 money; presiding well over his own house, hav-
ing his children in subjection with all decorum;
5 (but if one knows not how to preside over his
own house, how shall he take care of the church

V. 1. *Gr.*, desires the overseership

V. 2. *Or*, The overseer (*as in Acts xx. 28*)

CHAPTER III.

of God?) not a novice, lest being lifted up with 6
pride he fall into the condemnation of the devil. 7
But he must also have a good testimony from
those without, lest he fall into reproach and the
snare of the devil.

Deacons in like manner must be grave, not 8
double-tongued, not given to much wine, not
greedy of gain; holding the mystery of the faith 9
in a pure conscience. And let these also first be 10
proved; then let them serve as deacons, being
without reproach. [Their] wives in like manner 11
must be grave, not slanderers, sober, faithful in
all things.

Let the deacons be husbands of one wife, pre- 12
siding well over their children and their own
houses. For they that have served well as dea- 13
cons obtain for themselves a good degree, and
great boldness in the faith which is in Christ
Jesus.

These things I write to thee, hoping to come 14
to thee shortly; but if I tarry long, that thou 15
mayest know how thou oughtest to conduct thy-
self in the house of God, which is the church of
the living God, the pillar and ground of the
truth. And confessedly, great is the mystery of 16

V. 6. *Or, not a new convert*

V. 13. *Or, a good rank*

I. TIMOTHY.

godliness; God was manifested in the flesh, was justified in the Spirit, was seen by angels, was preached among the Gentiles, was believed on in the world, was received up in glory.

1 IV. Now the Spirit says expressly, that in
after times some will depart from the faith, giving heed to seducing spirits, and teachings of
2 devils; of those who speak lies in hypocrisy, having their conscience seared with a hot iron;
3 forbidding to marry, commanding to abstain from food, which God created to be received with thanksgiving, for those who believe and
4 know the truth. For every creature of God is good, and nothing is to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer.

6 If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nurtured in the words of the faith and of the good teaching, which thou hast strictly followed. But the profane and silly fables avoid, and
7 exercise thyself unto godliness. For bodily exercise is profitable for little; but godliness is profitable for all things, having promise of the

V. 16. *In ancient copies:* who was manifested *or*, which was manifested V. 3. *Or*, by those

V. 7. *Gr.* old women's fables

CHAPTER V.

life that now is, and of that which is to come. Faithful is the saying, and worthy of all acceptance. For to this end we both labor and suffer reproach, because we have hoped in the living God, who is the Saviour of all men, especially of believers.

These things command and teach. Let no one despise thy youth; but become an example of the believers, in word, in deportment, in love, in faith, in purity. Till I come, give attention to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee through prophecy, with the laying on of the hands of the eldership. Meditate on these things; give thyself wholly to them; that thy progress may be manifest to all. Give heed to thyself, and to the teaching; continue in them; for in doing this thou shalt save both thyself, and them that hear thee.

V. REBUKE not an elder, but entreat him as a father; younger men as brethren; elder women as mothers, the younger as sisters, with all purity. Honor as widows them that are widows indeed. But if any widow has children or grandchildren, let them learn first to show piety to

I. TIMOTHY.

their own household, and to requite their parents, for this is acceptable before God.

- 5 Now she that is a widow indeed, and left alone, has set her hope on God, and continues in
6 supplications and prayers night and day. But she that lives in pleasure is dead while she lives.
7 And these things command, that they may be
8 blameless. But if any one provides not for his own, and especially for those of his own house, he has denied the faith, and is worse than an unbeliever.
9 Let not one be enrolled as a widow under threescore years old, having been the wife of one
10 husband; well reported of for good works; if she brought up children, if she lodged strangers, if she washed the feet of the saints, if she relieved the afflicted, if she diligently followed every good work.
11 But younger widows refuse; for when they have become wanton against Christ, they desire to marry; having condemnation, because
12 they broke their first faith. And at the same time they also learn to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.
14 I desire therefore that younger widows marry, bear children, guide the house, give no occasion to the adversary to speak reproachfully.
15 For already some have turned aside after Satan.

CHAPTER V.

If any believing man or woman has widows, 16
let them relieve them, and let not the church be
burdened; that it may relieve them that are
widows indeed.

Let elders who preside well be counted wor- 17
thy of double honor, especially they who labor
in the word and teaching. For the Scripture 18
says: Thou shalt not muzzle the ox when he
is treading out the corn; and, The laborer is
worthy of his hire.

Against an elder receive not an accusation, 19
except before two or three witnesses.

Them that sin rebuke before all, that the rest 20
also may fear.

I charge thee before God, and Christ Jesus, 21
and the elect angels, that thou observe these
things without prejudging, doing nothing with
partiality.

Lay hands hastily on no one, neither be par- 22
taker of other men's sins. Keep thyself pure.

No longer drink water only, but use a little 23
wine for thy stomach's sake, and for thy frequent
infirmities.

The sins of some men are openly manifest, go- 24
ing before to judgment; and some men they
follow after. In like manner also the good 25

V. 19. Or, except on the authority of two or three
witnesses

I. TIMOTHY.

works are openly manifest; and those that are otherwise cannot be hidden.

1 VI. Let as many as are servants under the yoke count their own masters worthy of all honor, that the name of God and the teaching
2 be not blasphemed. And they that have believing masters, let them not despise them because they are brethren; but the rather do them service, because they who receive the benefit are faithful and beloved. These things teach and exhort.

3 If any one teaches otherwise, and assents not to sound words, the words of our Lord Jesus Christ, and to the teaching which is ac-
4 cording to godliness, he is puffed up with pride, knowing nothing, but doting about questions and strifes of words, whereof comes envy, strife,
5 railings, evil surmisings, vain disputings of men corrupted in mind, and robbed of the truth, supposing that godliness is a means of gain.
6 But godliness with contentment is a great means
7 of gain. For we brought nothing into the world;
8 it is certain we can also carry nothing out; and
9 having food and raiment, let us be therewith content. But they who desire to be rich fall into temptation and a snare, and many foolish

V. 5. *In some ancient copies: mutual chastings*

CHAPTER VI.

and hurtful lusts, which sink men into destruction and perdition. For the love of money is a root 10 of all evils; which some coveting after wandered away from the faith, and pierced themselves through with many sorrows.

But thou, O man of God, flee these things; 11 and follow after righteousness, godliness, faith, love, patience, meekness of spirit. Fight the 12 good fight of the faith, lay hold on the eternal life, unto which thou wast called, and didst make the good profession before many witnesses.

I charge thee in the sight of God, who pre- 13 serves all alive, and of Jesus Christ, who before Pontius Pilate witnessed the good profession, that thou keep the commandment without spot, 14 blameless, until the appearing of our Lord Jesus Christ; which in his own times he will show, 15 who is the blissful and only Potentate, the King of kings, and Lord of lords; who only has im- 16 mortality, dwelling in light unapproachable; whom no man has seen, or can see; to whom be honor and power everlasting. Amen.

Charge them that are rich in this world, that 17 they be not highminded, nor place their hope on the uncertainty of riches, but in God, who gives us all things richly for enjoyment; that 18 they do good, be rich in good works, be free in imparting, willing to communicate; laying up in 19 store for themselves a good foundation against

I. TIMOTHY.

the time to come, that they may lay hold on the true life.

- 20 O Timothy, keep that which is committed to thy trust, avoiding the profane babblings, and oppositions of that which is falsely called knowledge; which some professing erred concerning the faith. Grace be with thee.

THE SECOND EPISTLE OF PAUL

TO

TIMOTHY.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will 1
of God, according to the promise of life which is
in Christ Jesus, to Timothy, a beloved child: 2
Grace, mercy, peace, from God the Father and
Christ Jesus our Lord.

I thank God, whom I serve from my fore- 3
fathers with pure conscience, that without ceas-
ing I have remembrance of thee in my prayers
night and day; longing to see thee, remembering 4
thy tears, that I may be filled with joy; calling 5
to remembrance the unfeigned faith that is in
thee, which dwelt first in thy grandmother Lois,
and thy mother Eunice; and I am persuaded
that it dwells in thee also. For which cause I 6
put thee in remembrance, that thou stir up the
gift of God, which is in thee by the laying on
of my hands. For God did not give us a spirit 7
of fear; but of power, and of love, and of
chastisement.

II. TIMOTHY.

- 8 Be not then ashamed of the testimony of our Lord, nor of me his prisoner; but endure hardship with me for the gospel, according to the
9 power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose, and the grace which was given us in Christ Jesus before eternal ages, but now made manifest by the appearing of our Saviour Jesus Christ; who abolished death, and brought life and incorruption to light
10 through the gospel; for which I was appointed a preacher, and an apostle; and a teacher of the
11 Gentiles. For which cause I suffer also these things. But I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him; unto that day.
- 12 Hold fast the form of sound words, which thou heardest from me, in faith and love which is in
13 Christ Jesus. The good thing committed to thee keep, through the Holy Spirit who dwells in us.
- 14 Thou knowest this, that all those in Asia turned away from me; of whom are Phygellus
15 and Hermogenes. The Lord give mercy to the house of Onesiphorus; because he often refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me out very
16 diligently, and found me. The Lord grant to him that he may find mercy of the Lord in that

CHAPTER II.

day! And in how many things he ministered to me at Ephesus, thou knowest very well.

II. Thou therefore, my child, be strong in 1
the grace that is in Christ Jesus. And the things 2
that thou heardest from me by many witnesses,
the same commit thou to faithful men, who shall
be able to teach others also. Endure hardship 3
with me, as a good soldier of Jesus Christ. No 4
one serving as a soldier entangles himself with
the affairs of life, that he may please him who
chose him to be a soldier. And if a man also 5
contends in the games, he is not crowned, unless
he contends lawfully. The husbandman that 6
labors must first partake of the fruits. Con- 7
sider what I say; for the Lord will give thee
understanding in all things.

Remember Jesus Christ, raised from the dead, 8
of the seed of David, according to my gospel; in
which I endure hardship, even unto bonds, as an 9
evil doer; but the word of God is not bound.
For this cause I endure all things for the sake of 10
the chosen, that they also may obtain the salva-
tion which is in Christ Jesus, with eternal glory.
Faithful is the saying: For if we died with him, 11
we shall also live with him; if we endure, we 12
shall also reign with him; if we shall deny him,

V. 2. Or, among many witnesses

II. TIMOTHY.

- 13 he also will deny us; if we are faithless, he remains faithful, for he cannot deny himself.
- 14 Of these things put them in remembrance, charging them before the Lord not to strive about words to no profit, to the subverting of the hearers.
- 15 Endeavor to present thyself approved to God, a workman not made ashamed, rightly dividing
- 16 the word of truth. But shun the profane babblings; for they will go on to more ungodliness.
- 17 And their word will eat as does a canker; of
- 18 whom is Hymeneus and Philetus; who erred concerning the truth, saying that the resurrection has already taken place; and overturn the faith of some.
- 19 Nevertheless, God's firm foundation stands, having this seal: The Lord knows them that are his; and, Let every one that names the name of
- 20 the Lord depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some
- 21 for honor and some for dishonor. If a man therefore cleanse himself from these, he shall be a vessel for honor, sanctified, useful for the master, prepared for every good work.
- 22 But flee youthful lusts; and follow righteousness, faith, love, peace, with them that call on

CHAPTER III.

the Lord out of a pure heart. But the foolish 23
and ignorant questionings avoid, knowing that
they beget strifes. And a servant of the Lord 24
must not strive, but be gentle towards all, apt in
teaching, patient of evil; in meekness additionish- 25
ing those that oppose themselves; if haply God
may give them repentance unto the full knowl-
edge of the truth; and that they may awake to 26
sobriety out of the snare of the devil, being
taken captive by him; to do his will. &

III. But know this; that in the last days per- 1
fious times will come. For men will be lovers 2
of themselves, lovers of money, boasters, proud,
blasphemers, disobedient to parents, unthankful,
unholy, without natural affection, implacable, 3
false accusers, incontinent, fierce; without love
to the good, betrayers, headlong, puffed up, lov- 4
ers of pleasure rather than lovers of God; hav- 5
ing a form of godliness, but denying the power
thereof; and from these turn away. For of 6
these are they who creep into houses, and lead
captive silly women laden with sins, led away
with divers lusts, ever learning, and never able 7
to come to the full knowledge of the truth.

Now as Jannes and Jambres withstood Moses, 8
so also do these withstand the truth; men cor-

II. TIMOTHY.

- rupted in mind, reprobate concerning the faith.
- 9 But they shall proceed no further; for their folly shall be fully manifest to all, as was also theirs.
- 10 But thou didst strictly follow my teaching, manner of life, purpose, faith, longsuffering, love,
- 11 patience, persecutions, afflictions; what things came upon me at Antioch, at Iconium, at Lystra; what persecutions I endured, and out of all the
- 12 Lord delivered me. Yea, and all who desire to live godly in Christ Jesus shall suffer persecution.
- 13 But evil men and seducers will grow worse and
- 14 worse, deceiving, and being deceived. But do thou continue in the things which thou learnedst and wast assured of, knowing of whom
- 15 thou didst learn; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.
- 16 All Scripture is inspired by God, and is profitable for teaching, for reproof, for correction, for
- 17 instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

- 1 IV. I CHARGE thee before God, and Christ Jesus who shall judge the living and the dead,

V. 16. *Or, Every Scripture, inspired by God, is also profitable*

CHAPTER IV.

and by his appearing and his kingdom, preach 2
the word; apply thyself in season, out of season;
reprove, rebuke, exhort, with all longsuffering
and teaching. For the time will come when they 3
will not endure the sound teaching, but accord-
ing to their own desires will to themselves heap
up teachers, having itching ears; and they will 4
turn away their ears from the truth, and will
turn aside to fables.

But be thou watchful in all things, endure 5
hardship, do the work of an evangelist, fully
accomplish thy ministry. For I am now about 6
to be offered, and the time of my departure is
at hand. I have fought the good fight, I have 7
finished my course, I have kept the faith; hence- 8
forth there is laid up for me the crown of right-
eousness, which the Lord, the righteous judge,
will give me in that day; and not to me only,
but also to all those who have loved his appearing.

Endeavor to come to me shortly. For Demas 9
forsook me, having loved the present world, and 10
departed to Thessalonica; Crescens to Galatia,
Titus to Dalmatia. Luke alone is with me. 11
Take Mark and bring him with thee; for he is
useful to me for the ministry. But Tychicus I 12
sent to Ephesus.

The cloak, which I left at Troas with Carpus, 13
when thou comest bring, and the books, espe-
cially the parchments.

II. TIMOTHY.

- 14 Alexander the coppersmith did me much evil;
the Lord reward him according to his works.
- 15 Of whom do thou also beware; for he has greatly
withstood our words.
- 16 At my first answer no one came forward with
me, but all forsook me. May it not be laid to
- 17 their charge! But the Lord stood by me, and
strengthened me; that through me the preaching
might be fully accomplished, and all the Gentiles
might hear; and I was delivered out of the mouth
- 18 of the lion. The Lord will deliver me from
every evil work, and will bring me safe to his
heavenly kingdom; to whom be the glory, for
ever and ever. Amen.
- 19 Salute Prisca and Aquila, and the household
of Onesiphorus.
- 20 Erastus remained in Corinth, but Trophimus
I left at Miletus sick.
- 21 Endeavor to come before winter. Eubulus
salutes thee, and Pudens, and Linus, and Clau-
dia, and all the brethren.
- 22 The Lord Jesus Christ be with thy spirit.
Grace be with you.

THE EPISTLE OF PAUL

TO

TITUS.

CHAPTER I.

PAUL, a servant of God, and an apostle of 1
Jesus Christ, for the faith of God's chosen, and
the knowledge of the truth which is according
to godliness; upon hope of eternal life, which 2
God, who cannot lie, promised before eternal
ages; but in its own times manifested his 3
word in the preaching, with which I was en-
trusted according to the commandment of our
Saviour God; to Titus, a true child according to 4
the common faith: Grace, mercy, peace, from
God the Father and Christ Jesus our Saviour.

For this cause I left thee behind in Crete, that 5
thou shouldest set in order the things that are
wanting, and appoint elders in each city, as I
directed thee; if any one is without reproach, 6
the husband of one wife, having believing child-

V. 3. *Or, in his own*

TITUS.

- 7 ren not accused of rioting or unruly. For the
bishop must be without reproach, as God's
steward; not self-willed, not soon angry, not
8 given to wine, not a striker, not greedy of gain;
but hospitable, a lover of the good, discreet, just,
9 holy, temperate; holding fast the faithful word
according to the teaching, that he may be able
with the sound teaching both to exhort, and to
10 refute the gainsayers. For there are many un-
ruly vain talkers and deceivers, chiefly they of
11 the circumcision; whose mouths must be stop-
ped, who overturn whole houses, teaching things
which they ought not, for the sake of base gain.
12 One of themselves, a prophet of their own, said:
Cretans are always liars, evil beasts, lazy glut-
13 tons. This testimony is true. For which cause
reprove them sharply, that they may be sound
14 in the faith; not giving heed to Jewish fables,
and commandments of men, who turn away from
the truth.
- 15 To the pure all things are pure; but to the
defiled and unbelieving nothing is pure; but
both their mind and conscience are defiled.
16 They profess that they know God; but by their
works they deny him, being abominable, and
disobedient, and for every good work reprobate.

- .1 II. But do thou speak the things which become
2 the sound teaching; that aged men be sober

CHAPTER II.

grave, discreet, sound in the faith, in love, in
patience. That aged women likewise be in be- 3
haviour as becomes holiness, not false accusers,
not enslaved to much wine, teachers of that
which is good; that they may teach the young 4
women to love their husbands, to love their
children, to be discreet, chaste, keepers at home, 5
good, obedient to their own husbands, that the
word of God be not blasphemed.

The younger men likewise exhort to be sober- 6
minded. In all things showing thyself a pattern 7
of good works; in teaching showing uncorrupt-
ness, gravity, sound speech, that cannot be con- 8
demned; that he that is of the contrary part
may be put to shame, having no evil thing to say
of us.

Exhort servants to submit themselves to their 9
own masters, to be well-pleasing in all things;
not contradicting, not purloining, but showing 10
all good fidelity; that they may adorn the teach-
ing of our Saviour God in all things.

For the saving grace of God appeared to all 11
men, teaching us that, denying ungodliness and 12
worldly lusts, we should live soberly, righteous-
ly, and godly, in this present world; looking for 13
the blissful hope and appearing of the glory of
the great God and our Saviour Jesus Christ;
who gave himself for us, that he might redeem 14

TITUS.

us from all iniquity, and cleanse for himself a people to be his own, zealous of good works.

15 These things speak, and exhort, and reprove with all authority. Let no one despise thee.

1 III. Put them in mind to submit themselves to governments, to authorities, to obey magistrates, to be ready to every good work, to speak evil of no one, to be averse to strife, forbearing, showing all meekness to all men.

3 For we ourselves also were once foolish, disobedient, going astray, serving divers lusts and pleasures, living in malice and envy, hateful, 4 hating one another. But when the kindness and the love toward man of our Saviour God appeared, not by works of righteousness which we did, but according to his mercy he saved us, through the bathing of regeneration, and renewing of the Holy Spirit; which he poured out on us richly through Jesus Christ our Saviour; 7 that, having been justified by his grace, we should be made heirs according to the hope of eternal life.

8 Faithful is the saying; and concerning these things I will that thou affirm constantly, that they who have believed in God may be careful to take the lead in good works. These things 9 are good and profitable to men. But avoid foolish questionings, and genealogies, and strifes, and

CHAPTER III.

contentions about the law; for they are unprofitable and vain.

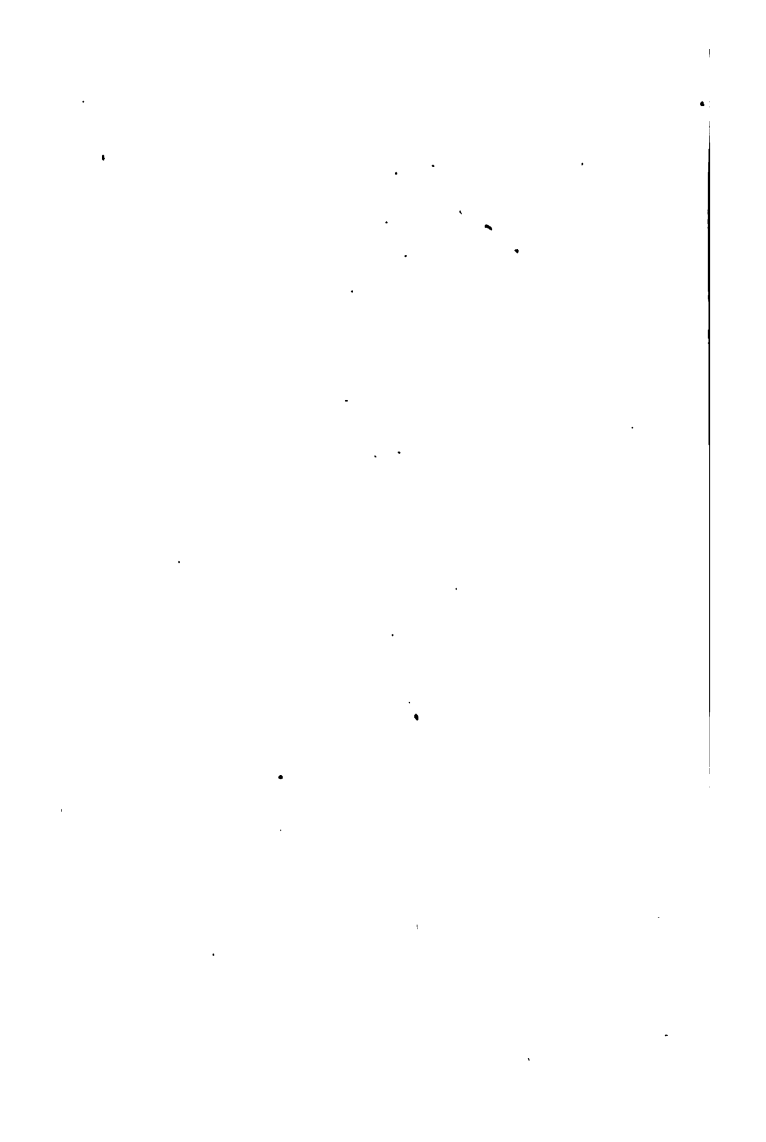
A man that causes divisions, after a first and 10 second admonition, avoid; knowing that he that 11 is such is perverted, and sins, being self-condemned.

When I shall send Artemas to thee, or Tychi- 12 cus, endeavor to come to me to Nicopolis; for I have determined there to winter.

Zenas the lawyer, and Apollos, send forward 13 on their journey zealously, that nothing may be wanting to them. And let ours also learn to 14 take the lead in good works for necessary wants, that they may not be unfruitful.

All that are with me salute thee. Salute them 15 that love us in the faith. Grace be with you all.

V. 10. Or, reject



THE EPISTLE OF PAUL

TO

PHILEMON.

PAUL, a prisoner of Christ Jesus, and Timothy 1
the brother, to Philemon the beloved and our
fellow laborer, and to Apphia the beloved, and 2
Archippus our fellow soldier, and to the church
in thy house: Grace to you, and peace, from 3
God our Father and the Lord Jesus Christ.

I thank my God always, making mention of 4
thee in my prayers, hearing of thy love and faith, 5
which thou hast toward the Lord Jesus, and unto
all the saints; that the fellowship of thy faith may 6
become effectual in the knowledge of every good
thing which is in us, unto Christ Jesus. For I 7
had much joy and consolation in thy love, be-
cause the hearts of the saints have been refresh-
ed by thee, brother. Wherefore, though having 8
much boldness in Christ to enjoin upon thee that

V. 2. *In many ancient copies*: the sister

V. 6. *Or*, the communion of thy faith

V. 7. *In many copies*: we have *or*, we had

PHILEMON.

- 9 which is becoming, yet for love's sake I beseech
rather ; being such a one, as Paul an old man,
10 and now also a prisoner of Jesus Christ, I beseech thee for my child, whom I have begotten
11 in my bonds, Onesimus ; who in time past was
12 unprofitable to thee, but is now profitable to thee and to me ; whom I sent back to thee. But
13 do thou receive him, that is, my own flesh ; whom I would have retained with myself, that in thy
stead he might minister to me in the bonds of the
14 gospel. But without thy consent I desired to do nothing ; that thy benefit may not be as it were
15 of necessity, but willingly. For perhaps he departed for a season to this end, that thou should-
16 est receive him as thine for ever ; no longer as a servant, but above a servant, a brother beloved, specially to me, but how much more to thee, both in the flesh, and in the Lord !
17 If thou countest me therefore a partner, receive him as myself.
18 But if he wronged thee in any thing, or owes
19 aught, put that on my account. I Paul wrote it with my own hand, I will repay. Not to say to thee, that to me thou owest also thine own self
20 besides. Yea, brother, let me have joy of thee in the Lord. Refresh my heart in Christ. Having confidence in thy obedience I wrote to thee, knowing that thou wilt also do more than I say.
22 But at the same time be preparing for me also

PHILEMON.

a lodging ; for I hope that through your prayers
I shall be given to you.

There salute thee Epaphras, my fellow-captive 23
in Christ Jesus ; Mark, Aristarchus, Demas, Luke, 24
my fellow laborers.

The grace of our Lord Jesus Christ be with 25
your spirit.

THE EPISTLE
TO THE
HEBREWS.

CHAPTER I.

God, who in many parts and in many ways 1
spake of old to the fathers by the prophets, in 2
these last days spake to us by his Son, whom he
appointed heir of all things, by whom he also
made the worlds; who, being the brightness of 3
his glory and the impress of his substance, and
upholding all things by the word of his power,
when he had by himself made a cleansing of sins,
sat down on the right hand of the Majesty on
high; having become so much superior to the 4
angels, as he has inherited a more excellent name
than they.

For to whom of the angels said he ever: Thou 5
art my Son, I this day have begotten thee? And
again: I will be to him a Father, and he shall be
to me a Son? But when he has again brought 6

V. 3. *Some ancient copies omit: by himself*

V. 6. *Or, shall again have brought in*

HEBREWS.

- in the firstbegotten into the world, he says : And
7 let all the angels of God worship him. And of
the angels he says : Who makes his angels winds,
8 and his ministers a flame of fire ; but of the Son :
Thy throne, O God, is for ever and ever ; a
sceptre of righteousness is the sceptre of thy
9 kingdom ; thou lovedst righteousness, and hatedst
iniquity ; therefore God, thy God, anointed thee
10 with the oil of gladness above thy fellows ; and :
Thou, Lord, in the beginning didst lay the foun-
dation of the earth, and the heavens are the
11 works of thy hands ; they shall perish, but thou
remainest ; and they all shall become old as does
12 a garment, and as a vesture shalt thou fold them
up, and they shall be changed ; but thou art the
same, and thy years shall not fail.
13 But to whom of the angels has he ever said : Sit
on my right hand, until I make thine enemies
14 thy footstool ? Are they not all ministering
spirits, sent forth for ministration, for the sake
of those who are to inherit salvation ?

- 1 II. On this account, we ought to give the
more earnest heed to the things heard, lest haply
2 we should let them slip. For if the word spoken
through angels proved steadfast, and every trans-
gression and disobedience received just retribu-

V. 1. *Or, we should be diverted from them*

CHAPTER II.

tion, how shall we escape, if we have neglected 3
so great salvation ; which began to be spoken
by the Lord, and was confirmed to us by them
that heard, God also bearing witness, with signs 4
and wonders, and divers miracles, and distribu-
tions of the Holy Spirit, according to his own
will ?

For not to the angels did he put in subjection 5
the world to come, of which we are speaking.
But one in a certain place testified, saying : What 6
is man, that thou art mindful of him, or the son
of man, that thou visitest him ? Thou madest 7
him a little lower than the angels ; thou crown-
edst him with glory and honor ; thou didst put 8
all things in subjection under his feet. For in that
he put all in subjection under him, he left nothing
that is not put under him.

But now we do not yet see all things put
under him. But we behold him, who was made 9
a little lower than the angels, Jesus, on account
of the suffering of death, crowned with glory
and honor, in order that he by the grace of
God might taste death for every man. For it 10
became him, for whom are all things, and by
whom are all things, in bringing many sons to
glory, to make the captain of their salvation per-
fect through sufferings.

For both he that sanctifies and they who are 11
sanctified are all of one ; for which cause he is

HEBREWS.

- 12 not ashamed to call them brethren, saying: I will declare thy name to my brethren; in the midst of the congregation will I sing praise to thee.
- 13 And again: I will put my trust in him. And again: Behold, I and the children which God
- 14 gave me. Forasmuch then as the children are partakers of flesh and blood, he also himself in like manner took part in the same; that through death he might destroy him that had
- 15 the power of death, that is, the devil; and might deliver them who through fear of death were all their lifetime subject to bondage.
- 16 For surely he does not succor angels; but he
- 17 succors the seed of Abraham. Wherefore, in all things it became him to be made like to his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.
- 18 For in that he himself has suffered being tempted, he is able to succor them that are tempted.

- 1 III. WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and
- 2 High-priest of our profession, Jesus; who was faithful to him that appointed him, as also was
- 3 Moses in all His house. For he has been accounted worthy of more glory than Moses, inasmuch as he who has built the house has more
- 4 honor than the house. For every house is

CHAPTER XII.

built by some one; but he who built all things
is God. And Moses indeed was faithful in all
His house as a servant, as a testimony of the
things which were to be afterward spoken; but
Christ as son over His house; whose house are
we, if we hold fast the boldness and the joyous-
ness of the hope firm unto the end.

Wherefore, as the Holy Spirit says: To-day if
ye will hear his voice, harden not your hearts,
as in the provocation, in the day of the tempt-
ation in the wilderness; where your fathers
tempted me, proved me, and saw my works for-
ty years. Wherefore I was offended with that
generation, and said: They always go astray in
their heart; and they knew not my ways; as I
swore in my wrath, they shall not enter into my
rest.

Take heed, brethren, lest there shall be in any
one of you an evil heart of unbelief, in departing
from the living God. But exhort one another
daily, as long as it is called To-day, that no one
of you may be hardened through the deceitfulness
of sin. For we have become partakers of Christ,
if we hold fast the beginning of our confidence
firm unto the end. When it is said: To-day if ye
will hear his voice, harden not your hearts as in
the provocation; who then, when they had heard,

V. 6. *Some ancient copies omit: firm unto the end*

HEBREWS.

provoked? Nay, was it not all that came forth
17 out of Egypt by Moses? But with whom was
he offended forty years? Was it not with them
that sinned? Whose carcasses fell in the wilder-
18 ness. And to whom did he swear, that they
should not enter into his rest, but to them that
19 believed not? And we see that they were not
able to enter in, because of unbelief.

1 IV. Let us fear therefore, lest, a promise being
still left us of entering into his rest, any one of
2 you should seem to have come short of it. For
to us were the glad tidings preached, as also to
them; but the word which they heard did not
profit them, not being mingled with faith in
3 them that heard. For we who have believed do
enter into the rest, as he said: As I sware in my
wrath, they shall not enter into my rest; al-
though the works were finished from the founda-
4 tion of the world. For he has spoken in a cer-
tain place of the seventh day thus: And God
5 rested on the seventh day from all his works; and
in this again: They shall not enter into my rest.
6 Since then it remains that some do enter into
it, and they to whom the glad tidings were first
preached entered not in because of unbelief, again
7 he limits a certain day, To-day, (saying in David,
after so long a time, as has before been said,)
To-day if ye will hear his voice, harden not your

CHAPTER IV.

hearts. For if Joshua had given them rest, ne 8
would not after this have spoken of another day.

So then, there remains a Sabbath-rest to the 9
people of God. For he that entered into his rest, 10
himself rested from his works, as God did from
his own. Let us therefore endeavor to enter into 11
that rest, that no one may fall into the same ex-
ample of unbelief.

For the word of God is living, and powerful, 12
and sharper than any two-edged sword, piercing
even to the dividing of soul and spirit, of joints
and marrow, and is a discerner of the thoughts
and intents of the heart. And there is no creature 13
that is not manifest in his sight; but all things are
naked and opened to the eyes of him with whom
we have to do.

Having therefore a great high priest, who has 14
passed through the heavens, Jesus the Son of
God, let us hold fast our profession. For we 15
have not a high priest who cannot be touched
with the feeling of our infirmities, but who has
in all points been tempted in like manner, with-
out sin. Let us therefore come boldly to the 16
throne of grace, that we may obtain mercy, and
find grace to help in time of need.

V. For every high priest, being taken from 1
among men, is appointed for men in things pertain-
ing to God, that he may offer both gifts and sacri-

HEBREWS.

- 2 flees for sins; being able to bear with the ignorant
and erring, since he himself also is encompassed
3 with infirmity; and on account of it he ought, as
for the people, so also for himself, to make offer-
4 ing for sins. And no one takes to himself the
honor, but being called by God, as was also
5 Aaron. So also Christ did not glorify himself to
be made High-priest, but he who spake to him:
Thou art my Son, I this day have begotten thee;
6 as also in another place, he says: Thou art a
priest for ever, after the order of Melchizedek.
7 Who, in the days of his flesh offering up prayers
and supplications, with strong crying and tears, to
him who was able to save him from death, and
8 being heard on account of his godly fear, though
a Son yet learned from what he suffered the
9 [required] obedience, and being perfected be-
came the author of eternal salvation to all who
10 obey him; called by God, High-priest, after the
order of Melchizedek.
- 11 Of whom we have much to say, and hard to
be explained, since ye have become dull of hear-
12 ing. For though ye ought, on account of the
time, to be teachers, ye again have need that some
one teach you the first principles of the oracles of
God, and are become such as have need of milk,
13 and not of solid food. For every one who par-
takes of milk is inexperienced in the word of

V. 10. Or, addressed by God, as High-priest

CHAPTER VI.

righteousness; for he is a child. But solid food 14
belongs to them that are of full age, who by use
have their senses exercised to discern good and
evil.

VI. WHEREFORE, leaving the first principles 1
of the doctrine of Christ, let us go on to perfec-
tion; not laying again the foundation of repent-
ance from dead works, and of faith toward God,
of the doctrine of immersions, and of the laying 2
on of hands, and of the resurrection of the dead,
and of eternal judgment. And this we will do, 3
if God permit. For it is impossible that they 4
who have once been enlightened, and have tast-
ed of the heavenly gift, and been made partakers
of the Holy Spirit, and have tasted the good 5
word of God, and the powers of the world to
come, and have fallen away, should again be re- 6
newed to repentance; seeing they crucify to
themselves the Son of God afresh, and put him
to open shame. For the earth which has drunk 7
in the rain oft coming upon it, and brings forth
herbs fit for them for whose sake it is tilled, re-
ceives blessing from God; but if it bears thorns 8
and briers it is rejected, and is near to curs-
ing; whose end is to be burned.

But, beloved, we are persuaded of better things 9

V. 3. *In some ancient copies:* And this let us do

3B*

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HEBREWS.

- concerning you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work, and the love which ye showed toward his name, in that ye ministered and still do minister to the saints.
- 11 But we desire that each one of you show the same diligence, for the full assurance of the hope
12 unto the end; that ye may not become slothful, but followers of them who through faith and
13 patience inherit the promises. For when God made the promise to Abraham, because he could
14 swear by none greater, he swore by himself, saying: Surely blessing I will bless thee, and multiplying I will multiply thee. And so, having
15 patiently endured, he obtained the promise.
16 For men indeed swear by the greater; and the oath is to them an end of all gainsaying, for
17 a confirmation. Wherein God, wishing more abundantly to show to the heirs of the promise the immutability of his counsel, interposed with
18 an oath; that by two immutable things, in which it is impossible that God should lie, we may have strong encouragement, who fled for refuge to lay
19 hold on the hope set before us, which we have as an anchor of the soul, sure and steadfast, and
20 entering within the vail; where as forerunner for us Jesus entered, having become a High-priest for ever, after the order of Melchizedek.

CHAPTER VII.

VII. For this Melchizedek, king of Salem, 1
priest of the most high God, who met Abraham
returning from the slaughter of the kings, and
blessed him ; to whom also Abraham apportioned 2
a tenth of all ; first indeed being interpreted
King of righteousness, and then also King of
Salem, which is, King of peace ; without father, 8
without mother, without table of descent, hav-
ing neither beginning of days, nor end of life,
but likened to the Son of God, remains a priest
continually.

Now consider how great this man was, to 4
whom Abraham the patriarch also gave a tenth
of the spoils. And they indeed that are of the 5
sons of Levi, who receive the office of the priest-
hood, have a commandment to take tithes of the
people according to the law, that is, of their
brethren, though they have come out of the
loins of Abraham ; but he whose descent is not 6
reckoned from them has taken tithes of Abraham,
and has blessed him that had the promises. And 7
without any contradiction, the less is blessed by
the better. And here indeed men that die 8
receive tithes ; but there, one of whom it is testi-
fied that he lives. And so to speak, Levi also, 9
who receives tithes, has paid tithes in Abraham ;
for he was yet in the loins of his father, when 10
Melchizedek met him.

V. 8. *That is, as to any record of it.*

HEBREWS.

- 11 If therefore perfection were by the Levitical
priesthood, (for under it the people have received
the law,) what further need was there that a
different priest should arise, after the order of
Melchizedek, and not be called after the order
12 of Aaron? For the priesthood being changed,
there comes of necessity a change also of the
13 law. For he of whom these things are spoken
pertains to a different tribe, of which no one
14 has given attendance at the altar. For it is evi-
dent that our Lord has arisen out of Judah; of
which tribe Moses spake nothing concerning
15 priests. And it is yet more abundantly mani-
fest, if after the similitude of Melchizedek there
16 arises a different priest, who has been made, not
after the law of a carnal commandment, but af-
17 ter the power of an indissoluble life. For it is
testified of him: Thou art a priest for ever, after
18 the order of Melchizedek. For on the one hand,
there is an annulling of the commandment
that went before, on account of its weakness
19 and unprofitableness,—for the law perfected
nothing,—and on the other the bringing in of a
better hope, by which we draw near to God.
- 20 And inasmuch as it was not without an oath,
21 —for they indeed were made priests without an
oath, but he with an oath by him who said to
him: The Lord sware and will not repent, thou

CHAPTER VIII.

art a priest for ever after the order of Melchizedek,—by so much has Jesus become a surety of 22
a better covenant. And they indeed have been 23
many priests, because they were hindered by
death from continuing; but he, because he re- 24
mains for ever, has an unchangeable priesthood.
Whence also he is able to save to the uttermost 25
those who come to God through him, since he
ever lives to intercede for them.

For such a high priest became us, holy, harm- 26
less, undefiled, separated from sinners, and made
higher than the heavens; who has not necessity 27
daily, as the high priests, to offer up sacrifices, first
for his own sins, and then for those of the people;
for this he did once for all, in offering up himself.

For the law makes men high priests who have 28
infirmity; but the word of the oath, which was
since the law, makes the Son, who is perfected
for ever.

VIII. Now of the things which we are say- 1
ing, this is the chief: We have such a high priest,
who sat down on the right hand of the throne of
the Majesty of the heavens; a minister of the 2
holy places, and of the true tabernacle, which
the Lord pitched, and not man.

V. 21. *Some ancient copies omit:* after the order of
Melchizedek

HEBREWS.

- 3 For every high priest is appointed to offer gifts
and sacrifices ; wherefore it is necessary, that this
4 one have something which he may offer. For
if he were on earth, he would not be a priest,
since there are those who offer gifts according
5 to the law, who minister after an outline and a
shadow of the heavenly things, as Moses was
admonished by God when he was about to make
the tabernacle ; for, See, says he, that thou make
all things according to the pattern which was
6 showed thee in the mount. But now he has ob-
tained a more excellent ministry, by so much as
he is also mediator of a better covenant, which
has been established upon better promises.
- 7 For if that first had been faultless, a place
8 would not have been sought for the second. For
finding fault with them, he says : Behold, the
days are coming, saith the Lord, when I will
make a new covenant with the house of Israel
9 and with the house of Judah ; not according to
the covenant that I made for their fathers, in the
day when I took hold of their hand to bring
them out of the land of Egypt ; because they
continued not in my covenant, and I regarded
10 them not, saith the Lord. For this is the cov-
enant that I will establish for the house of Israel
after those days, saith the Lord, I will put my

V. 8. *Or, finding fault, he says to them*

CHAPTER IX.

laws into their mind, and will write them on their hearts; and I will be to them a God, and they shall be to me a people; and they shall not 11 teach each one his neighbor, and each one his brother, saying, Know the Lord; because all shall know me, from the least to the greatest; because I will be merciful to their unrighteous- 12 ness, and their sins and their iniquities I will remember no more. In that he says, A new, he 13 has made the first old. Now that which is grown old, and worn out with age, is ready to vanish away.

IX. Now the first had indeed also ordinances 1 of service, and the worldly sanctuary. For a 2 tabernacle was prepared; the first, wherein was the light-stand, and the table, and the show-bread; which is called holy. And after the second 3 vail, the tabernacle which is called most holy, having a golden altar of incense, and the ark of 4 the covenant overlaid on every side with gold, wherein was the golden pot containing the manna, and the rod of Aaron which budded, and the tables of the covenant; and above it the 5 cherubim of glory over-shadowing the mercy-seat; of which we cannot now speak particularly.

Now these things being thus prepared, into 6 the first tabernacle the priests enter at all times,

HEBREWS.

7 performing the services; but into the second, the high priest alone, once every year, not without blood, which he offers for himself, and for the
8 errors of the people; the Holy Spirit signifying this, that the way into the holy places has not
yet been made manifest, while the first taber-
9 nacle is yet standing; which is a figure for the time present, under which are offered both gifts and sacrifices, unable as to the conscience to per-
10 fect the worshipper; only with meats and drinks, and divers immersions, ordinances of the flesh,
11 imposed until the time of reformation. But Christ, having come as a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, (that is,
12 not of this creation,) and not through the blood of goats and calves but through his own blood, entered once for all into the holy places, obtain-
13 ing eternal redemption. For if the blood of goats and bulls, and ashes of a heifer sprinkling those who have been defiled, sanctifies to the
14 purity of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, cleanse your conscience from dead works to
15 serve the living God? And for this cause he is mediator of a new covenant, in order that, death

V. 10. *Or, only with conditions of meats and drinks*

CHAPTER IX.

having taken place, for the redemption of the transgressions under the first covenant, they who have been called may receive the promise of the eternal inheritance.

For where there is a testament, there must also 16 of necessity be brought in the death of the testator. For a testament is of force after men are 17 dead; since it is of no strength at all while the testator lives.

Wherefore, neither has the first been dedicated 18 without blood. For, when Moses had spoken 19 every precept to all the people according to the law, he took the blood of the calves and of the goats, with water, and scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying: This is the blood of the covenant, 20 which God enjoined in respect to you. And 21 moreover, the tabernacle, and all the vessels of the service, he in like manner sprinkled with blood. And nearly all things are cleansed ac- 22 cording to the law with blood; and without shedding of blood there is no remission.

It was therefore necessary, that the outlines of 23 things in the heavens should be cleansed with these; but the heavenly things themselves, with better sacrifices than these. For Christ entered 24

V. 16. *The same Greek word means covenant; and also testament.*

HEBREWS

not into holy places made with hands, figures of
the true; but into heaven itself, now to appear
25 in the presence of God for us; nor yet that he
should many times offer himself, as the high
priest enters into the holy places every year with
26 blood of others; for then must he many times
have suffered since the foundation of the world;
but now once, in the end of the ages, he has been
manifested for the putting away of sin by the
27 sacrifice of himself. And inasmuch as it is ap-
pointed to men once to die, but after this the
28 judgment; so also the Christ, having been once
offered to bear the sins of many, will to them that
look for him appear a second time without sin,
unto salvation.

1 X. For the law having a shadow of the good
things to come, not the very image of the things,
can never, with the same sacrifices which they
offer year by year continually, make those who
2 come to them perfect. For then would they not
have ceased to be offered, because the worship-
pers would have had no more consciousness
3 of sins, having once been cleansed? But in them
4 there is a remembrance of sins year by year. For
it is impossible that the blood of bulls and of goats

V. 26. *Or, by his sacrifice*

V. 1. *Or, those who draw near [to God]*

CHAPTER X.

should take away sins. Wherefore, when he comes 5
into the world, he says: Sacrifice and offering
thou wouldest not, but a body didst thou prepare
for me; in whole burnt-offerings and sacrifices for 6
sin thou hadst no pleasure. Then said I: Lo, I 7
come, in the volume of the book it is written of
me, to do thy will, O God. Saying above, Sacrifices 8
and offerings and whole burnt-offerings and sacri-
fices for sin thou wouldest not, nor hadst pleasure
therein, which are offered by the law, then has he 9
said: Lo, I come to do thy will, O God. He takes
away the first, that he may establish the second.
In which will we have been sanctified, through 10
the offering of the body of Jesus Christ once for
all.

And every priest indeed stands daily minister- 11
ing, and offering oftentimes the same sacrifices,
which can never take away sins; but he, having 12
offered one sacrifice for sins, for ever sat down
on the right hand of God; from henceforth ex- 13
pecting until his enemies be made his footstool.
For by one offering he has perfected for ever 14
them that are sanctified. Moreover, the Holy 15
Spirit also is a witness to us; for after he had
said, This is the covenant that I will make with 16
them after those days, saith the Lord, putting
my laws upon their hearts, and on their minds I

HEBREWS.

17 will write them, [he further says,] and their sins
18 and iniquities I will remember no more. But
where there is remission of these, there is no
longer offering for sin.

19 Having therefore, brethren, boldness as to the
entrance into the holy places by the blood of
20 Jesus, which [entrance] he instituted for us, a new
and living way, through the vail, that is to say,
21 his flesh ; and having a great priest over the house
22 of God ; let us draw near with a true heart in
full assurance of faith, having had our hearts
sprinkled from an evil conscience, and our body
23 washed with pure water. Let us hold fast the
profession of the hope without wavering, for he
24 is faithful that promised ; and let us consider one
25 another, to incite to love and to good works ; not
forsaking the assembling of ourselves together,
as is the custom of some ; but exhorting, and so
much the more as ye see the day approaching.

26 For if we willingly sin, after having received
the knowledge of the truth, there no longer re-
27 mains a sacrifice for sins, but a certain fearful
looking for of judgment, and a fiery indignation,
28 which shall devour the adversaries. He that de-
spised Moses' law died without mercy under two
29 or three witnesses. Of how much sorer pun-
ishment, suppose ye, shall he be thought wor-
thy, who has trodden under foot the Son of God,

CHAPTER X.

and has accounted the blood of the covenant,
wherewith he was sanctified, an unholy thing,
and has done despite to the Spirit of grace?
For we know him who said: To me belongs 80
vengeance, I will recompense, saith the Lord;
and again: The Lord shall judge his people. It 81
is a fearful thing to fall into the hands of the
living God.

But call to remembrance the former days, in 82
which, after ye were enlightened, ye endured a
great contest of sufferings; partly, whilst ye 83
were made a spectacle both by reproaches and
afflictions; and partly, whilst ye became par-
takers with them that were so used. For ye 84
sympathized with those in bonds, and ye took
joyfully the plundering of your goods, knowing
that ye have for yourselves a better and an
enduring substance.

Cast not away therefore your confidence, 85
which has great recompense of reward. For ye 86
have need of patience, that having done the will
of God ye may receive the promise. For yet a 87
little while, he that is to come will come, and
will not tarry. Now the just shall live by faith; 88
but if he draw back, my soul has no pleasure in
him. But we are not of those who draw back 89
unto perdition; but of those who believe to the
saving of the soul.

HEBREWS.

- 1 XI. Now faith is the assurance of things hoped for, the conviction of things not seen.
- 2 For in this the elders obtained a good report.
- 3 Through faith we perceive that the worlds were framed by the word of God, so that what is seen has not arisen out of things which appear.
- 4 By faith Abel offered to God a more excellent sacrifice than Cain, by which he received testimony that he was righteous, God testifying of his gifts; and through it, being dead he yet speaks.
- 5 By faith Enoch was translated, that he should not see death; and he was not found, because God translated him; for before his translation he has had the testimony, that he pleased God.
- 6 But without faith it is impossible to please him; for he who comes to God must believe that he is, and that he is a rewarder to them that seek after him.
- 7 By faith Noah, being warned of God concerning things not yet seen, moved with fear, prepared an ark for the saving of his house; by which he condemned the world, and became heir of the righteousness which is according to faith.
- 8 By faith Abraham when called obeyed, to go

V. 1. *Or*, is the substance of things hoped for

V. 3. *Or*, in order that what is seen should not have arisen

CHAPTER XI.

forth into a place which he should afterward receive for an inheritance, and went forth, not knowing whither he went. By faith he sojourn- 9
ed in the land of promise, as a foreign land, dwelling in tents with Isaac and Jacob, heirs with him of the same promise; for he looked for 10
the city which has the foundations, whose builder and maker is God.

By faith Sarah herself also received power 11
to conceive seed, even when she was past age, because she accounted him faithful who had promised. Wherefore also there sprang from 12
one, and him become as dead, even as the stars of heaven in multitude, and as the sand which is by the sea shore innumerable.

These all died in faith, not having received 13
the promises, but having seen them from afar, and greeted them, and professed that they were strangers and sojourners on the earth. For they 14
that say such things declare plainly that they are seeking a country. And if indeed, they had 15
in mind that from which they came out, they would have had opportunity to return. But 16
now they desire a better, that is, a heavenly; wherefore God is not ashamed to be called their
God; for he prepared for them a city.

By faith Abraham, when tried, has offered up 17

HEBREWS.

- Isaac ; and he that had accepted the promises
18 offered up his only begotten ; he of whom it was
19 said, In Isaac shall thy seed be called ; account-
ing that God is able even to raise from the dead ;
whence he also received him back in a figure.
- 20 By faith Isaac blessed Jacob and Esau, con-
cerning things to come.
- 21 By faith Jacob, when dying, blessed each of
the sons of Joseph ; and he worshipped, [leaning]
on the top of his staff.
- 22 By faith Joseph, when dying, made mention
of the departure of the sons of Israel, and gave
commandment concerning his bones.
- 23 By faith Moses, when born, was hidden three
months by his parents, because they saw that the
child was fair ; and they feared not the king's
commandment.
- 24 By faith Moses, when grown up, refused
to be called son of a daughter of Pharaoh ;
25 choosing rather to suffer affliction with the
people of God, than to enjoy the pleasures of sin
26 for a season ; esteeming the reproach of Christ
greater riches than the treasures of Egypt ; for he
looked for the reward.
- 27 By faith he forsook Egypt, not fearing the
wrath of the king ; for he endured, as seeing him
who is invisible.
- 28 Through faith he has kept the passover, and
the affusion of the blood, that he who destroyed
the firstborn might not touch them.

CHAPTER XI.

By faith they passed through the Red sea as by 29
dry land ; which the Egyptians attempting were
swallowed up.

By faith the walls of Jericho fell, after they 30
had been encompassed during seven days.

By faith Rahab the harlot did not perish with 31
them that believed not, after having received the
spies with peace.

And why say I more ? For the time would fail 32
me to tell of Gideon, of Barak and Samson
and Jephthah, of David and Samuel and the 33
prophets ; who through faith subdued king-
doms, wrought righteousness, obtained promises,
stopped the mouths of lions, quenched the 34
power of fire, escaped the edge of the sword,
from weakness were made strong, became
mighty in war, turned to flight the armies of the
aliens.

Women received their dead, by resurrection to 35
life ; and others were tortured, not accepting de-
liverance, that they might obtain a better res-
urrection.

And others had trial of mockings, and scourg- 36
ings, and, moreover, of bonds and imprison-
ment. They were stoned, they were sawn asun- 37
der, they were tempted, they were slain with
the sword ; they went about in sheep-skins and
goats' skins, being destitute, afflicted, tormented ;

V. 31. *Or, that were disobedient*

HEBREWS.

38 of whom the world was not worthy; wandering in deserts and mountains and caves, and the clefts of the earth.

39 And these all, having obtained a good report
40 through faith, did not receive the promise; God having provided something better concerning us, that they should not without us be made perfect.

1 XII. THEREFORE, let us also, having so great a cloud of witnesses surrounding us, lay aside every weight, and the easily besetting sin, and with
2 patience run the race that is set before us, looking away to the author and finisher of the faith, Jesus; who for the joy set before him endured the cross, despising the shame, and has sat down
3 on the right hand of the throne of God. For consider him who has endured such contradiction by sinners against him, that ye become not weary, fainting in your souls.

4 Ye have not yet resisted unto blood, contending
5 against sin. And ye have forgotten the exhortation, which discourses with you as with sons: My son, despise not the chastening of the
6 Lord, nor faint when reprov'd by him; for whom the Lord loves he chastens, and scourges
7 every son whom he receives. If ye endure chastening, God deals with you as with sons; for what son is there whom his father chastens not?

CHAPTER XII.

3

But if ye are without chastisement, of which all 8
have been made partakers, then are ye bastards,
and not sons.

Furthermore, we had fathers of our flesh who 9
corrected us, and we gave them reverence;
shall we not much rather be in subjection to the
Father of spirits, and live? For they indeed for 10
a few days chastened us as seemed good to them;
but he for our profit, that we might be partakers
of his holiness.

Now all chastening for the present indeed 11
seems not joyous, but grievous; but afterward
it yields the peaceable fruit of righteousness, to
those who have been exercised thereby.

Wherefore lift up the hands which hang down, 12
and the feeble knees; and make straight paths 13
for your feet, that the lame be not turned out
of the way, but rather be healed.

Follow peace with all, and holiness, without 14
which no one shall see the Lord; looking diligent- 15
ly, lest any one come short of the grace of God;
lest any root of bitterness springing up trouble
you, and the many be thereby defiled; lest there 16
be any fornicator, or profane person, as Esau,
who for one meal sold his birthright. For ye 17
know that he also afterward, when he wished to
inherit the blessing, was rejected; for he found
no place of repentance, though he sought after
it with tears.

HEBREWS.

- 18 For ye have not come to a mount that is touch-
ed, and burning with fire, nor to blackness, and
19 darkness, and tempest, and the sound of a trum-
pet, and the voice of words; which voice they
who heard refused that more should be spoken
20 to them; for they could not bear that which
was commanded, and even if a beast touch the
21 mountain, it shall be stoned; and so terrible was
the sight, that Moses said, I fear and tremble.
22 But ye have come to mount Zion, and to the
city of the living God, the heavenly Jerusa-
23 lem, and to myriads of angels, to the general as-
sembly and church of the firstborn, who are en-
rolled in heaven, and to God the Judge of all,
24 and to the spirits of just ones made perfect; and
to Jesus the mediator of the new covenant, and
to the blood of sprinkling, that speaks better
than Abel.
- 25 See that ye refuse not him that speaks; for
if they did not escape, refusing him that de-
clared the divine will on earth, much more shall
not we, who turn away from him that speaks
26 from heaven; whose voice then shook the earth;
but now he has promised, saying: Yet once
more I will shake, not the earth only, but also
27 heaven. And this, Yet once more, signifies the
removing of the things shaken, as of things that
have been made, that the things which are not
shaken may remain.

CHAPTER XIII.

Wherefore, receiving a kingdom which cannot 28
be shaken, let us have grace whereby we may
serve God acceptably, with reverence and godly
fear; for our God is a consuming fire. 29

XIII. LET brotherly love continue. 1

Be not forgetful to entertain strangers; for 2
thereby some entertained angels unawares.

Remember those in bonds, as bound with 3
them; those in adversity, as being yourselves
also in the body.

Marriage is honorable in all, and the bed un- 4
defiled; but fornicators and adulterers God will
judge.

Let your disposition be without covetousness, 5
and be content with what ye have; for he has
said, I will never leave thee, nor forsake thee.
So that we boldly say: The Lord is my 6
helper, and I will not fear; what shall man do
to me?

Remember those who were your leaders, who 7
spake to you the word of God; considering the
end of whose manner of life, imitate their faith.

Jesus Christ is yesterday and to-day the same, 8
and for ever. Be not carried away with various 9
and strange teachings; for it is good that the

V. 4. *Or*, Let marriage be honorable in all, and the
bed be undefiled

HEBREWS

heart be established with grace, not with meats, which did not profit those who walked therein.

10 We have an altar, whereof they have no right
11 to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the holy places by the high priest for sin, are burned
12 without the camp. Wherefore Jesus also, that he might sanctify the people through his own
13 blood, suffered without the gate. So then, let us go forth to him without the camp, bearing
14 his reproach. For here we have not an abiding city, but are seeking for that which is to come.

15 Through him, therefore, let us offer up the sacrifice of praise to God continually, that is,
16 the fruit of lips giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased.

17 Obey them that are your leaders, and submit; for they watch for your souls, as those who shall give account; that they may do this with joy, and not with sighing, for that is unprofitable for you.

18 Pray for us; for we are persuaded that we have a good conscience, in all things desiring to
19 deport ourselves well. But I the more earnestly beseech you to do this, that I may the sooner be restored to you.

20 Now the God of peace, who brought up from the dead our Lord Jesus, the great Shepherd of

CHAPTER XIII.

the sheep in virtue of the blood of an eternal covenant, make you perfect in every good work 21 to do his will, doing in you that which is well pleasing in his sight, through Jesus Christ; to whom be the glory, for ever and ever. Amen.

But I beseech you, brethren, bear with the 22 word of exhortation; for I wrote to you in few words.

Know that the brother, Timothy, has been set 23 at liberty; with whom, if he come shortly, I will see you.

Salute all that are your leaders, and all the 24 saints. Those of Italy salute you.

Grace be with you all. Amen. 25

THE GENERAL EPISTLE

OF

JAMES.

CHAPTER I.

JAMES, a servant of God and of the Lord Jesus 1
Christ, to the twelve tribes which are scattered
abroad, greeting.

Count it all joy, my brethren, when ye fall 2
into various temptations; knowing that the 3
proving of your faith works patience. But let 4
patience have a perfect work, that ye may be
perfect and entire, lacking in nothing.

But if any one of you is lacking in wisdom, 5
let him ask of God, who gives to all liberally,
and upbraids not, and it shall be given him.
But let him ask in faith, nothing wavering; for 6
he that wavers is like a wave of the sea driven
by the wind and tossed. For let not that man 7
suppose that he shall receive any thing from the
Lord; a doubleminded man, unstable in all his 8
ways.

V. 1. *Gr.* which are in the dispersion

JAMES.

9 Let the brother of low degree glory in that
10 he is exalted; but the rich, in that he is made
low; because as the flower of the grass he shall
11 pass away. For the sun rose with the burning
heat, and withered the grass, and its flower fell
off, and the grace of its fashion perished; so also
shall the rich man fade away in his ways.

12 Happy is the man that endures temptation; because, when he is approved, he shall receive the crown of life, which He promised to them that love him.

13 Let no one say when he is tempted, I am
tempted of God; for God cannot be tempted
14 with evil, and himself tempts no one. But each
one is tempted, when by his own lust he is
15 drawn away and enticed. Then lust, having
conceived, brings forth sin; and sin, when completed, brings forth death.

16
17 Do not err, my beloved brethren. Every good
gift and every perfect gift is from above, coming
down from the Father of the lights, with whom
there is no variableness, or shadow of turning.
18 Of his own will he begat us with the word of
truth, that we should be a kind of first-fruits of
his creatures.

19 So that, my beloved brethren, let every man
be swift to hear, slow to speak, slow to wrath;
20 for the wrath of man works not the righteousness of God.

CHAPTER II.

Wherefore, putting off all filthiness and excess of wickedness, receive with meekness the implanted word, which is able to save your souls. 21

But be doers of the word, and not hearers only, deceiving yourselves. For if any one is a hearer of the word, and not a doer, he is like to a man beholding his natural face in a mirror. For he beheld himself, and has gone away; and immediately he forgot what manner of man he was. But he who looked into the perfect law, the law of liberty, and remained thereby, being not a forgetful hearer, but a doer of work, this man shall be happy in his doing. 22 23 24 25

If any one thinks that he is religious, and bridles not his tongue, but deceives his own heart, this man's religion is vain. 26

Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, to keep himself unspotted from the world. 27

II. My brethren, hold not the faith of our Lord Jesus Christ, [the Lord] of glory, with respect of persons. For if there have come into your assembly a man with a gold ring, in gay clothing, and there have come in also a poor man in mean clothing; and ye have respect to him that wears the gay clothing, and say, sit thou 1 2 3

JAMES.

here in a good place, and say to the poor man,
4 stand thou there, or sit under my footstool ; were
ye not partial in yourselves, and become judges
with evil thoughts ?

5 Hearken, my beloved brethren. Did not God
choose the poor as to this world to be rich in
faith, and heirs of the kingdom which he promised
6 to them that love him ? But ye dishonored the
poor man. Do not the rich oppress you, and do
not they drag you before the judgment seats !
7 Do not they blaspheme the worthy name by
which ye are called ? ,

8 If indeed ye fulfil the royal law, according to
the scripture, Thou shalt love thy neighbor as
9 thyself, ye do well. But if ye have respect to
persons, ye commit sin, being convicted by the
10 law as transgressors. For whoever shall keep
the whole law, and yet offend in one point, he is
11 guilty of all. For he that said, Do not commit
adultery, said also, Do not kill. Now if thou
commit not adultery, yet if thou kill, thou art
12 become a transgressor of the law. So speak,
and so do, as they that shall be judged by the
13 law of liberty. For the judgment shall be with-
out mercy, to him that showed no mercy. Mercy
glories over judgment.

14 What does it profit, my brethren, if any one

V. 5. *Or, the poor in view of the world*

CHAPTER II.

say that he has faith, and have not works? Can the faith save him? But if a brother or a sister 15 be naked, and destitute of daily food, and one of you say to them, Depart in peace, be warmed, and be filled, but ye give them not the things 16 needful for the body, what does it profit? So 17 also faith, if it has not works, is dead in itself. But some one will say: Thou hast faith, and I 18 have works; show me thy faith without the works, and I will show thee the faith by my works. Thou believest that God is one. Thou 19 doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith 20 without works is dead?

Was not Abraham our father justified by 21 works, when he offered Isaac his son upon the altar? Thou seest that faith wrought with his 22 works, and by works was faith made complete. And the scripture was fulfilled which says: 23 Abraham believed God, and it was reckoned to him for righteousness; and he was called, Friend of God.

Ye see that by works a man is justified, and 24 not by faith only. And in like manner, was not 25 also Rahab the harlot justified by works, when she received the messengers, and sent them out by another way? For as the body without the 26 spirit is dead, so also faith without works is dead.

JAMES.

1 III. My brethren, be not many teachers,
knowing that we shall receive greater condem-
2 nation. For in many things we all offend.
If any one offends not in word, the same is a
perfect man, able to bridle also the whole body.
3 Now if we put the bits into the horses'
mouths, that they may obey us, we turn about
4 also their whole body. Behold also the ships,
though they are so great, and driven by fierce
winds, are turned about by a very small helm,
5 whithersoever the steersman may desire. So
also the tongue is a little member, and boasts
great things. Behold, how great a forest a little
6 fire kindles! And the tongue is a fire, that world
of iniquity! The tongue among our members is
that which defiles the whole body, and sets on
fire the course of life, and is set on fire by hell.
7 For every nature of beasts and birds, of reptiles
and things in the sea, is tamed, and has been
8 tamed, by the nature of man. But the tongue
no man can tame; a restless evil, full of deadly
9 poison. Therewith we bless the Lord and Fa-
ther; and therewith we curse men, who have
10 been made after the likeness of God. Out of the
same mouth comes forth blessing and cursing.
My brethren, these things ought not so to be.

V. 3. Or, Now if we put the horses' bits into their
mouths

CHAPTER IV.

Does the fountain, out of the same opening, send 11
forth the sweet and the bitter? Can a fig tree, 12
my brethren, bear olives, or a vine figs? Nei-
ther can salt water yield fresh.

Who is wise and endued with knowledge 13
among you? Let him show, out of his good de-
partment, his works in meekness of wisdom.
But if ye have bitter envying and strife in your 14
hearts, do not glory, and lie against the truth.
This wisdom is not one that comes down from 15
above, but earthly, sensual, devilish. For where 16
there is emulation and strife, there is confusion
and every evil work. But the wisdom from 17
above is first pure, then peaceable, forbearing,
easily persuaded, full of mercy and good fruits,
without partiality, and without hypocrisy. And 18
the fruit of righteousness is sown in peace, by
them that work peace.

IV. FROM whence are wars, and from whence 1
are fightings among you? Are they not from
hence, from your lusts that war in your mem-
bers? Ye desire, and have not; ye kill, and 2
envy, and cannot obtain; ye fight and war. Ye
have not, because ye ask not; ye ask, and receive 3
not, because ye ask amiss, that ye may consume
it upon your lusts.

Ye adulteresses, know ye not that the friend- 4
ship of the world is enmity with God? Whoever

JAMES.

therefore desires to be a friend of the world
5 makes himself an enemy of God. Do ye think
that the Scripture says in vain: The spirit he
6 made to dwell in us has jealous longings? But
he gives the more grace. Wherefore he says:
God resists the proud, but gives grace to the
humble.

7 Submit yourselves therefore to God. Resist
8 the devil, and he will flee from you. Draw nigh
to God, and he will draw nigh to you. Cleanse
your hands, ye sinners; and purify your hearts,
9 ye doubleminded. Be afflicted, and mourn, and
weep; let your laughter be turned into mourn-
10 ing, and your joy into heaviness. Humble your-
selves in the sight of the Lord, and he will exalt
you.

11 Do not speak against one another, brethren.
He that speaks against his brother, or judges his
brother, speaks against the law, and judges the
law. But if thou judge the law, thou art not a
12 doer of the law, but a judge. One is the law-
giver and judge, he who is able to save and to de-
stroy. Who art thou that judgest thy neighbor?

13 Come now, ye that say: To-day and to-mor-
row we will go into this city, and spend one
year there, and buy and sell, and get gain;
14 (whereas ye know not what belongs to the
morrow; for what is your life? for ye are a
vapor, that appears for a little time, and then

CHAPTER V.

vanishes away;) instead of saying: If the Lord 15
will, we shall both live, and do this or that.
But now ye glory in your boastings. All such 16
glorying is evil. Therefore to him that knows 17
to do good, and does it not, to him it is sin.

V. COME now, ye rich, weep, wailing for 1
your miseries that are coming upon you. Your 2
riches are corrupted, and your garments are be-
come moth-eaten. Your gold and silver is rusted; 3
and the rust of them shall be a witness against
you, and shall eat your flesh as fire. Ye heaped
up treasure, in the last days. 4

Behold, the hire of the laborers who reaped 4
your fields, which is fraudulently kept back by
you, cries out; and the cries of those who reaped
have entered into the ears of the Lord of Saba-
oth. Ye have been luxurious on the earth, 5
and lived in pleasure; ye have nourished your
hearts, in the day of slaughter. Ye have con- 6
demned, ye have killed the just; he does not
resist you.

Be patient therefore, brethren, until the com- 7
ing of the Lord. Behold, the husbandman waits
for the precious fruit of the earth, being patient
over it, till it shall have received the early and
latter rain. Be ye also patient; establish your 8

JAMES.

hearts, because the coming of the Lord draws
9 nigh. Murmur not against one another, brethren,
that ye be not judged. Behold, the judge
10 stands before the door. Take, my brethren, the
prophets, who spake in the name of the Lord,
for an example of affliction, and of patience.
11 Behold, we count those happy who endure. Ye
heard of the patience of Job, and saw the end
of the Lord; that the Lord is very pitiful, and
of tender mercy.

12 But above all things, my brethren, swear not;
neither by heaven, nor by the earth, nor by any
other oath; but let your yea be yea, and your
nay, nay; that ye fall not under condemnation.

18 Is any afflicted among you, let him pray. Is
14 any cheerful, let him sing praise. Is any sick
among you, let him call for the elders of the
church; and let them pray over him, anointing
15 him with oil in the name of the Lord. And the
prayer of faith shall save the sick, and the Lord
shall raise him up; and even if he have com-
mitted sins, it shall be forgiven him.

16 Confess therefore your trespasses to one an-
other, and pray for one another, that ye may be
healed. The earnest prayer of a righteous man
17 avails much. Elijah was a man of like nature

V. 11. *In some ancient copies:* See also the end of the
Lord

CHAPTER V.

with us; and he prayed earnestly that it might not rain, and it rained not on the earth for three years and six months. And again he prayed, 18 and the heaven gave rain, and the earth brought forth her fruit.

Brethren, if any one among you be led astray 19 from the truth, and one convert him; let him 20 know, that he who converts a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

THE FIRST EPISTLE GENERAL

OF

PETER.

CHAPTER I.

PETER, an apostle of Jesus Christ, to the strangers scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia; chosen according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace and peace be multiplied to you. 1 2

Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy begat us again unto a living hope through the resurrection of Jesus Christ from the dead; unto an inheritance imperishable, and undefiled, and unfading, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a 3 4 5 6

V. 1. *Or, the strangers of the dispersion*

V. 3. *Or, into a living hope*

I. PETER.

- little time, if need be, made sorrowful by manifold trials; that the proof of your faith, much more precious than gold that perishes, but is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ;
- 8 whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with
- 9 joy unspeakable and full of glory; receiving the end of your faith, the salvation of your souls.
- 10 Concerning which salvation the prophets diligently sought and searched, who prophesied of
- 11 the grace towards you; searching as to what or what manner of time the Spirit of Christ which was in them signified, when it testified beforehand the sufferings destined for Christ, and the
- 12 glories that should follow. To whom it was revealed, that not to themselves, but to you they were ministering them, which now have been reported to you by those who preached the good news to you by the Holy Spirit sent from heaven; which things angels desire to look into.
- 13 Wherefore, girding up the loins of your mind, be sober, and hope perfectly for the grace that is to be brought to you at the revelation of Jesus
- 14 Christ; as children of obedience, not conforming yourselves to the former lusts in your ignorance;
- 15 but as he who called you is holy, be ye yourselves holy in all your deportment; because it is
- 16 written: Ye shall be holy, for I am holy.

CHAPTER II.

And if ye call him Father, who without re- 17
spect of persons judges according to each one's
work, pass the time of your sojourning in fear;
knowing that not with perishable things, silver 18
and gold, ye were redeemed from your vain
course of life received by tradition from your
fathers, but with the precious blood of Christ, as 19
of a lamb without blemish and without spot;
who was foreknown indeed before the founda- 20
tion of the world, but manifested in these last
times for you, who through him believe on God, 21
who raised him from the dead, and gave him
glory; so that your faith and hope are on God.

Having purified your souls in obeying the 22
truth unto unfeigned brotherly love, love one
another from the heart fervently; being born 23
again, not of perishable seed, but of imperish-
able, through the word of God, which lives and
abides for ever. Because all flesh is as grass, 24
and all its glory as the flower of grass. The
grass withered, and its flower fell off; but the 25
word of the Lord abides for ever. And this is
the word which was preached to you.

II. LAYING aside therefore all malice, and all 1
guile, and hypocrisies, and envyings, and all
backbitings, as newborn babes, long for the spir- 2

V. 17. Or, if ye call upon him as Father

I. PETER

- itual, unadulterated milk, that ye there
3 grow unto salvation; if indeed ye have
4 that the Lord is gracious; to whom con
living stone, disallowed indeed by men, bu
5 God chosen, honored, ye yourselves also,
ing stones, are built up a spiritual house,
priesthood, to offer up spiritual sacrifices, a
6 able to God through Jesus Christ. Bec
is contained in the Scripture: Behold, I
Zion a chief corner-stone, chosen, honored
he that believes on him shall not be p
shame.
- 7 To you therefore who believe is the h
but to the disobedient, the stone which
builders disallowed, the same is made the
8 of the corner, and a stone of stumbling, a
rock of offence, who stumble, being disob
to the word; to which they were also appoi
9 But ye are a chosen generation, a royal pr
hood, a holy nation, a people for a possess
that ye should show forth the excellencie
him who called you out of darkness into
10 marvellous light; who once were not a p
ple, but are now the people of God; who had
obtained mercy, but now have obtained merc
11 Beloved, I exhort you as sojourners a
strangers, to abstain from fleshly lusts, whi

V. 5. *Or, be ye yourselves also*

CHAPTER II.

war against the soul; having your deportment 12
honorable among the Gentiles; that, wherein
they speak against you as evil-doers, they may
from your good works, beholding them, glorify
God in the day of visitation.

Submit yourselves to every human institution, 13
for the Lord's sake; whether to the king, as
pre-eminent, or to governors as being sent by 14
him for the punishment of evil-doers, and the
praise of them that do well. For so is the will 15
of God, that with well doing ye may put to si-
lence the ignorance of the foolish men; as free, 16
and as not having your freedom for a veil of
wickedness, but as God's servants.

Honor all men; love the brotherhood; fear 17
God; honor the king; ye servants, being in sub- 18
jection to your masters with all fear, not only to
the good and reasonable, but also to the perverse.
For this is acceptable, if a man for conscience 19
toward God endures griefs, suffering wrongfully.
For what glory is it, if when ye are beaten for your 20
faults, ye shall take it patiently? But if when
ye do well, and suffer for it, ye take it patiently,
this is acceptable with God. For to this were 21
ye called; because Christ also suffered for you,
leaving you an example, that ye should follow
his steps; who committed no sin, neither was 22

I. PETER.

23 guile found in his mouth; who, when
reviled, reviled not again; when he
threatened not; but committed it to him
24 judges righteously; who himself bore
in his own body on the tree, that we,
died to our sins, should live to righteousness
25 whose stripes ye were healed. For ye were
going astray like sheep; but have returned
unto the Shepherd and Bishop of your souls

1 III. In like manner, ye wives, being
in subjection to your own husbands; that even
as the church obeys the word, they may without the
2 be won by the deportment of their wives
they behold your chaste deportment
3 with fear. Whose adorning, let it not be
outward one of braiding the hair, and of
ing golden ornaments, or of putting on ap-
4 but the hidden man of the heart, in that
is imperishable of the meek and quiet
5 which in the sight of God is of great price.
so in the old time the holy women also
hoped in God, adorned themselves, being in
6 subjection to their own husbands, (as Sarah of
Abraham, calling him lord; of whom ye
came children,) doing good, and fearing
the Lord.

CHAPTER III.

Ye husbands, in like manner, dwelling with 7
them according to knowledge, giving honor to
the female, as the weaker vessel, as also heirs
together of the grace of life; that your prayers
be not hindered.

Finally, all being of one mind, sympathising, 8
loving the brethren, tender-hearted, humble-
minded; not rendering evil for evil, or railing 9
for railing; but on the contrary blessing, because
to this end ye were called, that ye might inherit
blessing.

For he who desires to love life, and to see good 10
days, let him refrain his tongue from evil, and
his lips from speaking guile; let him turn away 11
from evil, and do good; let him seek peace, and
pursue it. Because the eyes of the Lord are 12
upon the righteous, and his ears are toward
their supplications; but the face of the Lord is
against them that do evil. And who is he that 13
shall harm you, if ye are followers of that which
is good? But if ye even suffer for righteousness' 14
sake, happy are ye; but fear not with their fear,
nor be troubled; but sanctify Christ as Lord in 15
your hearts; ready always to give an answer to
every one that asks you a reason of the hope
that is in you, with meekness and fear; having 16
a good conscience, that wherein they speak
against you as evil-doers, they may be ashamed
that falsely accuse your good deportment in

I. PETER.

17 Christ. For it is better, if it be the
God, that ye suffer for well doing, than
18 doing. Because Christ also suffered
sins, the just for the unjust, that he might
us to God, being put to death in the flesh
19 made alive by the Spirit; in which also
20 and preached to the spirits in prison, who
disobedient in times past, when the long
of God waited in the days of Noah, when
ark was preparing, wherein a few, that
21 souls were saved through water; which
antitype, immersion, now saves us also, (the
putting away of the filth of the flesh, the
requirement of a good conscience toward
22 by the resurrection of Jesus Christ; who
the right hand of God, having gone into heaven,
angels and authorities and powers being
subject to him.

1 IV. Christ then having suffered for us
flesh, do ye also arm yourselves with the
mind; because he who suffered in the flesh
2 ceased from sin; that ye no longer may live
remaining time in the flesh by the lusts of
3 but by the will of God. For the time past
suffices us to have wrought the will of the Gentiles
when we walked in wantonness, lusts, excess
wine, revellings, carousings, and unhal-
4 idolatries; at which they are astonished, a

CHAPTER IV.

run not with them to the same excess of riot,
speaking evil of you; who shall give account to 5
him that is ready to judge the living and the
dead. For to this end was the good news 6
preached also to them that are dead, that they
might indeed be judged according to men in the
flesh, but may live according to God in the
spirit.

But the end of all things is at hand. Be 7
therefore sober, and watch unto prayer; but 8
above all things having your love toward one
another fervent, because love covers a multitude
of sins; hospitable to one another, without 9
grudging; according as each received a gift, 10
ministering the same to one another, as good
stewards of the manifold grace of God; if any 11
one speaks, as [uttering] God's oracles; if any one
ministers, as of the ability which God bestows;
that God in all things may be glorified, through
Jesus Christ, to whom is the glory and the do-
minion, for ever and ever. Amen.

Beloved, be not astonished at the fiery test 12
taking place among you to prove you, as though
a strange thing were befalling you; but, in so 13
far as ye are partakers of Christ's sufferings,
rejoice; that also, at the revelation of his glory,
ye may rejoice with exceeding joy. If ye are 14
reproached for the name of Christ, happy are
ye; because the spirit of glory and of God rests

I. PETER.

upon you; [on their part he is evil s
but on your part he is glorified.]

- 15 For let none of you suffer as a murder
thief, or an evil doer, or as a busybody
16 men's matters; but if as a Christian, let
be ashamed, but let him glorify God in th
17 Because the time is come that judgment
begin from the house of God; but if i
first from us, what shall be the end of th
18 obey not the gospel of God? And if the
eous is with difficulty saved, where sh
ungodly and the sinner appear?
19 Wherefore let them also, that suffer acc
to the will of God, commit the keeping of
souls to him in well doing, as to a faithful Ch

- 1 V. The elders among you I exhort, who
fellow-elder, and a witness of the sufferin
Christ, who am also a partaker of the glory
2 shall be revealed; tend the flock of God wh
among you, overseeing it not by constrain
3 willingly, not for base gain but with good
neither as being lords over the heritage, bu
4 ing examples to the flock. And when the c
Shepherd is manifested, ye shall receive the
fading crown of glory.
5 In like manner, ye younger, submit yoursel

V. 14. *The words in brackets are omitted in the*
—vise.

CHAPTER V.

to the elder. Yea, all of you submitting to one another, gird yourselves with humility; because God resists the proud, but gives grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, because he cares for you.

Be sober, be watchful. Your adversary the devil, as a roaring lion, goes about, seeking whom he may devour; whom resist, steadfast in the faith, knowing that the same sufferings are being accomplished in your brethren that are in the world.

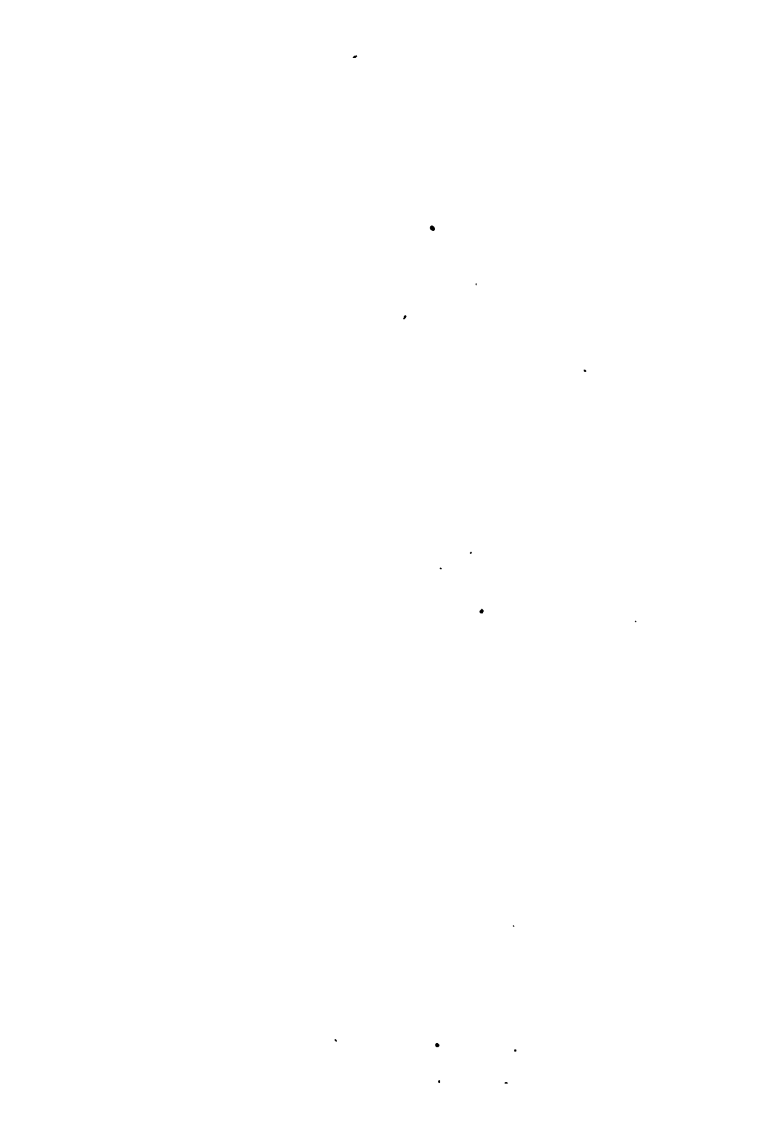
But the God of all grace, who called you to his eternal glory in Christ Jesus, after ye have suffered a little while, make you perfect, establish, strengthen, settle you. To him be the glory, and the dominion, for ever and ever. Amen.

By Silvanus, the faithful brother, as I consider, I have written to you in few words, exhorting, and testifying that this is the true grace of God, wherein ye stand.

The [church that is] in Babylon, chosen with you, salutes you; and Mark, my son.

Salute one another with a kiss of love. Peace to you all that are in Christ.

V. 13. Or, The sister chosen with you, in Babylon, salutes you



THE SECOND EPISTLE GENERAL

OF

PETER.

CHAPTER I.

SIMON PETER, a servant and Apostle of Jesus 1
Christ, to them that have obtained like precious
faith with us in the righteousness of our God and
Saviour Jesus Christ: Grace and peace be multi- 2
plied to you, in the knowledge of God, and of
Jesus our Lord.

Seeing that his divine power has given us all 3
things that pertain to life and godliness, through
the knowledge of him who called us by his own
glory and might; through which he has given us 4
exceeding great and precious promises, that by
these ye may become partakers of the divine
nature, having escaped from the corruption that
is in the world through lust; yea for this very 5
reason, giving all diligence, add to your faith
fortitude; and to fortitude, knowledge; and to 6

V. 5. *Or, furnish in your faith fortitude, and in your
fortitude knowledge, etc.*

II. PETER.

- knowledge, self-control; and to self-control; and to patience, godliness; and to brotherly kindness; and to brotherly love. For if these things are in abundance, they cause that ye shall not be barren nor unfruitful in attaining to the full knowledge of our Lord Jesus Christ. But he that lacks these things is blind, not seeing afar off, and hath forgotten the cleansing away of his old filthiness. Wherefore the rather, brethren, give diligence to make your calling and election sure; if ye do these things, ye shall never fall. For so shall ye be richly ministered to you the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.
- Wherefore I will not neglect to put you in remembrance of these things, though ye know them, and are established in the truth which is with you. But I think it right, so long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that I must shortly put off my tabernacle, as also our Lord Jesus Christ showed me. Moreover I will endeavour that at all times ye may be able after my departure to call these things to mind.
- For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but had

V. 14. Or, that the putting off of my tabernacle is su

CHAPTER II.

eye-witnesses of his majesty. For he received 17
from God the Father honor and glory, when
such a voice was borne to him from the excellent
glory, This is my beloved Son, in whom I am
well pleased; and this voice we heard borne 18
from heaven, being with him in the holy mount.
And we have more sure the prophetic word; 19
to which ye do well that ye take heed, as to a
lamp shining in a dark place, until the day dawn,
and the daystar arise in your hearts; knowing 20
this first, that no prophecy of the Scripture
comes of private interpretation; for prophecy 21
was never brought by the will of man; but
moved by the Holy Spirit, men spake from God.

II. But there were false prophets also among 1
the people, as there shall be false teachers among
you also, who stealthily shall bring in destruc-
tive factions, even denying as Master him who
bought them, bringing upon themselves, swift
destruction. And many shall follow their dis- 2
solute ways; by reason of whom the way of
truth shall be evil spoken of. And in covetous- 3
ness shall they with feigned words make mer-
chandise of you; for whom the judgment from of
old lingers not, and their destruction slumbers not.

For if God spared not angels, having sinned, but 4
casting them down to hell delivered them over to

V. 4. *In some ancient copies : pits of darkness*

II. PETER.

5 chains of darkness, reserved unto judgment
spared not the old world, but kept Noah
person, a preacher of righteousness, by
6 flood on the world of ungodly men, and
to ashes the cities of Sodom and Gomorrah
demned them to overthrow, having made
an example of those that should after
7 ungodly; and delivered righteous Lot
8 out with the lewd conduct of the lawless
that righteous man, dwelling among them,
seeing and hearing vexed his righteous soul
9 day to day with their unlawful deeds;) and
knows how to deliver the godly out of
temptation, and to reserve the unjust under
10 to the day of judgment; but chiefly they
walk after the flesh in the lust of uncleanness
and despise dominion. Presumptuous, se-
dered, they are not afraid to rail at di-
11 whereas angels, being greater in strength
power, bring not a railing judgment against
before the Lord.

12 But these, as natural brute beasts born
to be taken and destroyed, railing at things that
they understand not, shall utterly perish in their
13 corruption, receiving the wages of unrighteous-
ness, as they that account revelling for a day

V. 12. *In some ancient copies: as brute beasts, naturally to be taken*

CHAPTER II.

re ; spots, and blemishes, revelling in their own
deceits while feasting with you ; having eyes full 14
of the adulteress, and that cease not from sin ;
alluring unstable souls ; having a heart exercised
in covetousness ; children of a curse ; forsaking 15
the right way, they went astray, following the
way of Balaam the son of Bosor, who loved the
wages of unrighteousness, but was rebuked for 16
his iniquity ; the dumb ass, speaking with man's
voice, forbade the madness of the prophet.

These are wells without water, mists driven 17
by a tempest, to whom the blackness of darkness
is reserved for ever. For when they speak 18
swelling words of vanity, they allure in the lusts
of the flesh, by wanton ways, those who have
partly escaped them that live in error ; promising 19
them liberty, while they themselves are servants
of corruption ; for by what a man is overcome,
by the same he is also brought into bondage.
For if, having escaped the pollutions of the 20
world through the knowledge of the Lord and
Saviour Jesus Christ, but having again become
entangled therein they are overcome, the last
state is become worse with them than the first.
For it were better for them not to have known the 21
way of righteousness, than, having known it, to
turn back from the holy commandment delivered
to them. But it has happened to them accord- 22
ing to the true proverb : A dog returned to his

II. PETER.

own vomit; and, A sow that was
the wallowing in the mire.

- 1 III. This second epistle, beloved, I
to you; in both which I stir up your
2 by putting you in remembrance; that
mindful of the words spoken before by
prophets, and of the commandment of
3 and Saviour by your apostles; knowing
that there shall come in the last of
scoffers, in their scoffings, walking after t
4 lusts, and saying: Where is the promise
coming? for from the day the fathers fell
all things so continue, from the beginning
5 creation. For of this they willingly are
rant, that by the word of God there were
heavens of old, and earth framed out of water
6 by means of water, whereby the world
then was, being overflowed with water, perished
7 but the heavens that now are, and the earth
his word are kept in store, being reserved for
unto the day of judgment and of perdition
ungodly men.
8 But, beloved, be not ignorant of this
thing, that one day is with the Lord as a thousand
years, and a thousand years as one day
9 The Lord is not tardy in respect to the promise
as some account tardiness; but is long-s

CHAPTER III.

fering toward us, not wishing that any should perish, but that all should come to repentance. But the day of the Lord shall come as a thief; 10 in which the heavens shall pass away with a rushing noise, and the elements shall be dissolved with burning heat, and the earth and the works therein shall be burned up.

Seeing then that all these things are dissolving, 11 what manner of men ought ye to be, in all holy deportment and godliness; looking for and has- 12 tening the coming of the day of God, because of which the heavens being on fire shall be dissolved, and the elements shall melt with burning heat? But, according to his promise, we look 18 for new heavens and a new earth, wherein dwells righteousness.

Wherefore, beloved, seeing that ye look for 14 these things, be diligent that ye may be found without spot and blameless in his sight, in peace. 15 And the longsuffering of our Lord account salvation; as also our beloved brother Paul, according to the wisdom given him, wrote to you; as also in 16 all his epistles, speaking in them of these things; in which things are some that are hard to be understood. which they that are unlearned and unstable wrest, as also the other Scriptures, unto their own destruction.

II. PETER.

- 17 Ye therefore, beloved, seeing ye know
hand, beware lest, being carried away
error of the lawless, ye fall from your
18 fastness. But grow in the grace and knowledge
of our Lord and Saviour Jesus Christ.
be the glory, both now and forever.

THE FIRST EPISTLE GENERAL

OF

JOHN.

CHAPTER I.

THAT which was from the beginning, that 1
which we have heard, that which we have seen
with our eyes, that which we looked upon, and
our hands handled, concerning the Word of life;
(and the life was manifested, and we have seen, 2
and bear witness, and announce to you that eter-
nal life, which was with the Father, and was
manifested to us;) that which we have seen and 3
have heard we announce to you also, that ye also
may have fellowship with us; and indeed our fel-
lowship is with the Father, and with his Son Jesus
Christ. And these things we write to you, that 4
your joy may be full.

And this is the message which we have heard 5
from him, and announce to you, that God is
light, and in him there is no darkness.

If we say that we have fellowship with him, 6
and walk in the darkness, we lie, and do not the

I. JOHN. .

7 truth; but if we walk in the light, as
the light, we have fellowship with one
and the blood of Jesus Christ his Son cle
from all sin.

8 If we say that we have not sin, we
9 ourselves, and the truth is not in us. If
fess our sins, he is faithful and righteous,
may forgive us our sins, and cleanse us fi
10 unrighteousness. If we say that we ha
sinned, we make him a liar, and his word
in us.

1 II. My little children, these things I wr
you, that ye may not sin. And if any one
sinned, we have an advocate with the Fa
2 Jesus Christ the righteous. And he is a p
tiation for our sins; and not for ours only,
also for the whole world.

3 And in this we know that we know him
4 we keep his commandments. He that says
know him, and keeps not his commandments
5 a liar, and the truth is not in him. But whoever
keeps his word, of a truth in him the love
God is perfected. In this we know that we a
6 in him. He that says he abides in him ough
as he walked, himself also so to walk.

7 Beloved, I write not to you a new command

CHAPTER II.

ment, but an old commandment which ye had from the beginning. The old commandment is the word which ye heard from the beginning. Again, a new commandment I write to you, 8 which thing is true in him and in you; because the darkness is passing away, and the true light now shines. He that says he is in the light, and 9 hates his brother, is in the darkness until now. 10 He that loves his brother abides in the light, and there is no occasion of stumbling in him. But 11 he that hates his brother is in the darkness, and walks in the darkness, and knows not where he goes, because the darkness blinded his eyes.

I write to you, little children, because your 12 sins have been forgiven you for his name's sake. I write to you, fathers, because ye know him that 13 was from the beginning. I write to you, young men, because ye have overcome the evil One.

I wrote to you, little children, because ye 14 know the Father. I wrote to you, fathers, because ye know him that was from the beginning. I wrote to you, young men, because ye are strong, and the word of God abides in you, and ye have overcome the evil One.

Love not the world, neither the things in the 15 world. If any one loves the world, the love of

V. 7 (2d clause). *Ancient copies omit*: from the beginning

I. JOHN.

- 16 the Father is not in him. Because all that is in the world, the lust of the flesh, and the lust of the eyes, and the empty pomp of life, is not of
17 the Father, but is of the world. And the world is passing away, and the lust thereof; but he that does the will of God abides for ever.
- 18 Little children, it is the last time; and as ye heard that antichrist should come, even now many antichrists have arisen; from whence we
19 know that it is the last time. They went out from among us, but they were not of us; for if they had been of us, they would have remained with us; but it was in order that they might be made manifest, that all are not of us.
- 20 And ye have an anointing from the Holy One,
21 and know all things. I wrote not to you because ye know not the truth, but because ye
22 know it, and because no lie is of the truth. Who is the liar, but he that denies that Jesus is the Christ? This is the antichrist, who denies the
23 Father and the Son. Whoever denies the Son, the same has not the Father; he that acknowledges the Son has also the Father.
- 24 What ye heard from the beginning, let it abide in you. If what ye heard from the beginning shall abide in you, ye also shall abide in the Son,
25 and in the Father. And this is the promise which he himself promised to us, the life eternal.
- 26 These things I wrote to you concerning them

CHAPTER III.

that seduce you. And the anointing which ye 27
received from him abides in you, and ye have
no need that any one teach you; but as the same
anointing teaches you concerning all things, and
is truth, and is not a lie, and even as it taught
you, abide in him.

And now, little children, abide in him; that, 28
if he should be manifested, we may have confi-
dence, and not turn away from him with shame
at his coming. If ye know that he is righteous, 29
ye know that every one that does righteousness
has been begotten of him.

III. BEHOLD what manner of love the Father 1
has given to us, that we should be called chil-
dren of God. For this cause the world knows
not us, because it knew not him. Beloved, now 2
are we children of God, and it was never yet
manifested what we shall be. We know that if
it shall be manifested, we shall be like him, be-
cause we shall see him as he is. And every one, 3.
that has this hope on him, purifies himself even
as he is pure. Whoever commits sin also com- 4
mits transgression of law; and sin is transgres-
sion of law. And ye know that he was mani- 5
fested that he might take away our sins; and in
him is no sin. Whoever abides in him sins not; 6

V. 5. *Our is omitted in some ancient copies.*

I. JOHN.

whoever sins has not seen him, neither has known him.

- 7 Little children, let no one deceive you. He that does righteousness is righteous, even as he
8 is righteous. He that commits sin is of the devil; because the devil sins from the beginning. To this end the Son of God was manifested, that he might destroy the works of the
9 devil. Whoever has been begotten of God does not commit sin; because his seed abides in him; and he cannot sin, because he has been begotten
10 of God. In this are manifest the children of God, and the children of the devil. Whoever does not righteousness is not of God, neither he
11 that loves not his brother; because this is the message that ye heard from the beginning, that
12 we should love one another. Not as Cain was of the evil One, and slew his brother. And wherefore did he slay him? Because his own works were evil, and his brother's righteous.
- 13 Wonder not, brethren, if the world hates you.
14 We know that we have passed out of death into life, because we love the brethren. He that
15 loves not his brother abides in death. Whoever hates his brother is a murderer; and ye know that no murderer has eternal life abiding in him.

V. 14. *Ancient copies omit: his brother*

V. 15. *Or, is a man-killer*

CHAPTER IV.

In this we know love, that he laid down his life 16
for us; and we ought to lay down our lives for
the brethren. But whoever has the world's sus- 17
tenance, and sees his brother having need, and
shuts up his pity from him, how abides the love
of God in him?

Little children, let us not love in word, neither 18
in tongue; but in deed and in truth. And in 19
this we shall know that we are of the truth, and
shall assure our hearts before him. Because if 20
our heart accuse us, God is greater than our
heart, and knows all things. Beloved, if our 21
heart accuse us not, we have confidence toward
God. And whatsoever we ask, we receive of 22
him, because we keep his commandments, and
do the things that are pleasing in his sight. And 23
this is his commandment, that we should believe
on the name of his Son Jesus Christ, and should
love one another, as he gave us commandment.
And he that keeps his commandments abides in 24
him, and he in him. And in this we know that
he abides in us, from the Spirit which he gave us.

IV. BELOVED, believe not every spirit, but 1
try the spirits whether they are of God; because

V. V. 19, 20. *Or*, and we shall assure our hearts be-
fore him, whatever our heart may accuse us of, because
God is greater than our heart

I. JOHN.

many false prophets have gone forth into the world. In this ye know the Spirit of God. Every spirit that confesses that Jesus Christ is come in the flesh is of God; and every spirit that does not confess Jesus is not of God; and this that of the antichrist, of which ye have heard that it should come; and now it is already in the world.

Ye are of God, little children, and have overcome them; because greater is he that is in you than he that is in the world. They are of the world; for this cause they speak of the world, and the world hears them. We are of God; he that knows God hears us; he that is not of God hears us not. From this we know the spirit of truth, and the spirit of error.

Beloved, let us love one another; because love is of God, and every one that loves has been begotten of God, and knows God. He that loves not, knew not God; because God is love. In this was manifested the love of God in respect to us, that God has sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son, a propitiation for our sins.

Beloved, if God so loved us, we also ought to love one another. No man has ever seen God. If we love one another, God abides in us, and the

CHAPTER V.

love of him is perfected in us. In this we know 13
that we abide in him, and he in us, because he
has given us of his Spirit. And we have seen 14
and bear witness that the Father has sent the
Son, a Saviour of the world. Whosoever con- 15
fesses that Jesus is the Son of God, God abides
in him, and he in God. And we have known and 16
have believed the love that God has in respect to
us. God is love; and he that abides in love
abides in God, and God in him.

In this has love been perfected with us, that 17
we have confidence in the day of judgment; be-
cause as he is, we also are in this world. There 18
is no fear in love; but perfect love casts out fear,
because fear has torment; and he that fears is not
made perfect in love. We love, because he first 19
loved us. If any one say, I love God, and hates 20
his brother, he is a liar; for he that loves not his
brother whom he has seen, how can he love God
whom he has not seen? And this commandment 21
we have from him, that he who loves God love
also his brother.

V. Every one who believes that Jesus is the 1
Christ has been begotten of God; and every one
that loves him who begat, loves also him that is
begotten of him. In this we know that we love 2

V. 18. Or, has punishment

I. JOHN.

the children of God, when we love God, and
3 his commandments. For this is the love of God
that we keep his commandments. And his com-
4 mandments are not burdensome; because
that is begotten of God overcomes the world
and this is the victory that overcomes the world
5 our faith. Who is he that overcomes the world
but he that believes that Jesus is the son of God
6 This is he that came by water and blood, Jesus
the Christ; not in the water only, but in the
water and in the blood. And the Spirit is the
which bears witness, because the spirit is the
7 truth. For there are three that bear witness
8 the Spirit, and the water, and the blood; and the
9 three agree in the one. If we receive the witness
of men, the witness of God is greater; for
this is the witness of God, that he has borne
10 witness concerning his Son. He that believes
on the Son of God has the witness in himself
he that believes not God has made him a liar
because he has not believed in the witness
11 which God has borne concerning his Son. And
this is the witness, that God gave to us eternal
12 life, and this life is in his Son. He that has the
Son has the life; he that has not the Son of God
has not the life.

V. 8. Or, in the one thing. (*The words omitted are
wanting in all ancient copies.*)

CHAPTER V.

These things I wrote to you, that ye may 18
know that ye have eternal life, who believe on
the name of the Son of God.

And this is the confidence that we have to- 14
wards him, that, if we ask any thing according
to his will, he hears us. And if we know that 15
he hears us, whatsoever we ask, we know that we
have the petitions which we have asked of him.

If any one see his brother sin a sin not unto 16
death, he shall ask, and he will give him life,—to
them that sin not unto death. There is a sin unto
death; for that I do not say that he shall pray.

All unrighteousness is sin; and there is a sin 17
not unto death.

We know that whoever is begotten of God 18
sins not; but he that is begotten of God keeps
himself, and the evil One touches him not.

We know that we are of God, and the whole 19
world lies in wickedness. And we know that 20
the Son of God is come, and has given us under-
standing, that we may know the True One; and
we are in the True One, in his Son Jesus Christ.
This is the true God, and eternal life.

Little children, keep yourselves from the idols. 21

THE SECOND EPISTLE

or

JOHN.

THE elder to the elect lady, and to her children, 1
whom I love in truth,—and not I alone but also
all that know the truth,—for the sake of the 2
truth, which abides in us, and shall be with us
for ever: Grace, mercy, peace, shall be with 3
you, from God the Father, and from Jesus Christ,
the Son of the Father, in truth and love.

I rejoiced greatly that I have found of thy 4
children walking in truth, as we received com-
mandment from the Father. And now I be- 5
seech thee, lady, not as writing to thee a new
commandment, but that which we had from the
beginning, that we love one another. And this 6
is love, that we walk according to his command-
ments; and this is the commandment, as ye heard
from the beginning, that ye should walk in it. 7
Because many deceivers went out into the world,
who confess not that Jesus Christ comes in the
flesh. This is the deceiver, and the antichrist.

II. JOHN.

- 8 Look to yourselves, that ye lose not the th
which we wrought, but receive a full rew
- 9 Every one who transgresses, and abides no
the teaching of Christ, has not God. He
abides in the teaching, he has both the Fat
and the Son.
- 10 If any one comes to you, and brings not t
teaching, receive him not into your house, :
- 11 do not bid him good speed; for he that bids
good speed is partaker in his evil deeds.
- 12 Having many things to write to you, I wo
not [write] with paper and ink; but I hope
come to you, and to speak face to face, that
joy may be full. The children of thy elect
ter salute thee.

V. 9. *In ancient copies*: Every one who goes onwa
and abides not

THE THIRD EPISTLE

OF

JOHN.

THE elder to Gaius the beloved, whom I love 1
in truth.

Beloved, concerning all things I pray that 2
thou mayest prosper and be in health, as thy
soul prospers. For I rejoiced greatly, when 3
brethren came and bore witness to thy truth, as
thou walkest in the truth. I have no greater 4
joy than this, to hear of my children walking in
the truth.

Beloved, thou doest a faithful thing, in what- 5
soever thou doest to the brethren, and that to
strangers, who bore witness to thy love before 6
the church; whom if thou send forward on their
journey worthily of God, thou wilt do well; for 7
on behalf of the Name they went forth, taking
nothing of the Gentiles. We therefore ought to 8
sustain such persons, that we may become fellow
workers for the truth.

I wrote somewhat to the church; but Diotre- 9
phes, who loves to have the preëminence among
them, receives us not. Therefore, if I come, I 10

III. JOHN.

will bring to remembrance his deeds which he does, prating against us with evil words. And not content therewith, neither does he himself receive the brethren, and those who are willing he forbids, and casts them out of the church.

11 Beloved, do not imitate what is evil, but what is good. He that does good is of God; he that does evil has not seen God.

12 To Demetrius testimony has been borne by all, and by the truth itself; yea, we also bear witness, and thou knowest that our witness is true.

13 I had many things to write to thee, but I wish
14 not to write to thee with ink and pen; but I hope immediately to see thee, and we shall speak face to face.

Peace be to thee. The friends salute thee.
Salute the friends by name.

THE GENERAL EPISTLE

OF

JUDE.

JUDE, a servant of Jesus Christ, and brother 1
of James, to the called, beloved in God the Fa-
ther, and kept by Jesus Christ: Mercy, and 2
peace, and love, be multiplied to you.

Beloved, while giving all diligence to write to 3
you concerning the common salvation, I found it
needful for me to write to you exhorting to con-
tend earnestly for the faith delivered once for all
to the saints. For there crept in stealthily certain 4
men, who of old were appointed beforehand to
this condemnation, ungodly men, turning the
grace of our God into wantonness, and denying
the only Master, and our Lord Jesus Christ.

But I wish to remind you, as once knowing 5
all, that Jesus, having saved the people out of
the land of Egypt, afterward destroyed them
that believed not. And angels who kept not 6
their principality, but left their own habitation,
he has kept in everlasting chains under darkness

V. 1. *Or, kept for Jesus Christ*

JUDE.

- 7 unto the judgment of the great day. As Sodom and Gomorrah, and the cities about them, in like manner with them giving themselves over to fornication, and going away after other flesh, are set forth for an example, suffering the vengeance of eternal fire.
- 8 Yet, in like manner, these also in their dreamings defile the flesh, despise dominion, and rail at dignities. But Michael the archangel, when, contending with the devil, he disputed concerning the body of Moses, dared not bring against him a railing judgment, but said, The Lord re-
- 10 buke thee. But these rail at the things which they know not; but what things naturally, as the brute beasts, they understand, in these they corrupt themselves.
- 11 Woe to them! For they went in the way of Cain, and rushed on in the error of Balaam for reward, and perished in the gainsaying of Korah.
- 12 These are rocks in your feasts of love, feasting with you fearlessly, feeding their own selves; clouds without water, carried away by winds; autumnal trees, without fruit, twice dead, plucked
- 13 up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness is reserved for ever.
- 14 Yea, and of these Enoch the seventh from Adam prophesied, saying: Behold, the Lord

JUDE.

came, with his holy myriads, to execute judgment 15 upon all, and to convict all the ungodly among them of all their acts of ungodliness which they committed, and of all the hard things which ungodly sinners spake against him.

These are murmurers, complaining of their 16 lot, walking according to their lusts; and their mouth speaks swelling words; having respect to persons, for the sake of profit.

But ye, beloved, remember the words which 17 were before spoken by the apostles of our Lord Jesus Christ; that they told you, that at the last 18 of the time there shall be scoffers, walking after their own lusts of ungodliness. These are they 19 who separate; sensual, having not the Spirit. But ye, beloved, building up yourselves on your 20 most holy faith, praying in the Holy Spirit, keep 21 yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life.

And some refute when they are contending; 22 but others save, snatching them out of the fire; 23 and others compassionate with fear, hating even the garment spotted by the flesh.

Now to him who is able to keep you from 24 falling, and to present you faultless before the presence of his glory with exceeding joy; to the 25 only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and forever. Amen.

THE REVELATION.

CHAPTER I.

THE Revelation of Jesus Christ, which God 1'
gave to him, to show to his servants what
things must shortly come to pass; and he sent
and signified it by his angel to his servant John;
who testified of the word of God and the testi- 2
mony of Jesus Christ, of whatever things he saw.
Happy he that reads, and they that hear the 3
words of this prophecy, and keep the things
written therein; for the time is at hand.

John to the seven churches which are in Asia: 4
Grace to you, and peace, from him who is, and
who was, and who is to come; and from the seven
spirits that are before his throne; and from Jesus 5
Christ, the faithful witness, the first born of the
dead, and the Ruler of the kings of the earth. To
him who loves us, and washed us from our sins in
his own blood, and made us a kingdom, priests to 6
God and his Father, to him be the glory, and the
dominion, for ever and ever. Amen.

Behold, he comes amidst the clouds; and every 7
eye shall see him, and they who pierced him;

THE REVELATION.

and all the tribes of the earth shall wail because of him. Even so, Amen.

8 I am the Alpha and the Omega, saith the Lord, he who is, and who was, and who is to come, the Almighty.

9 I John, your brother, and partner with you in the affliction, and kingdom, and patient endurance in Jesus, ~~was in the~~ Island called Patmos, on account of the word of God and the testimony of Jesus.

10 I was in the Spirit on the Lord's day; and I heard behind me a loud voice, as of a trumpet,
11 saying: What thou seest, write in a book, and send to the seven churches; to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

12 And I turned to see the voice that was speaking with me. And having turned, I saw seven
13 golden lamp-stands; and in the midst of the lamp-stands one like to the Son of Man, clothed with a garment falling down to the feet, and girded round at the breasts with a golden girdle.
14 But his head and his hairs were white, as white wool, as snow; and his eyes were as a flame of
15 fire; and his feet were like to burnished brass, as if burning in a furnace; and his voice
16 was as the sound of many waters. And he had in

V. 15. *Or, (according to some ancient authorities,) as if in a fiery furnace*

CHAPTER II.

his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shining in his strength.

And when I saw him, I fell at his feet as dead. 17
And he laid his right hand on me, saying: Fear not; I am the first and the last, and the 18
living one; and I became dead, and behold I am alive for evermore; and I have the keys of death and of the underworld. Write therefore 19
the things which thou sawest, and the things which are, and the things which shall be after these; the mystery of the seven stars which 20
thou sawest on my right hand, and the seven golden lamp-stands. The seven stars are the angels of the seven churches; and the seven lamp-stands are the seven churches.

II. To the angel of the church in Ephesus 1
write: These things says he who holds the seven stars in his right hand, who walks in the midst of the seven golden lamp-stands. I know 2
thy works, and thy labor and patience, and how thou canst not bear evil men; and thou didst try them that say they are apostles, and are not, and didst find them liars; and thou hast pa- 3
tience, and didst bear for my name's sake, and hast not been weary.

But I have this against thee, that thou hast 4
left thy first love. Remember therefore from 5

THE REVELATION.

whence thou hast fallen, and repent, and do the first works; but if not, I am coming to thee, and will remove thy lamp-stand out of its place if thou repent not.

6 But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.

7 He that has an ear, let him hear what the Spirit says to the churches. To him that overcomes, to him I will give to eat of the tree of life, which is in the paradise of God.

8 And to the angel of the church in Smyrna write: These things says the first and the last, who became dead, and lived again. I know thy affliction, and poverty (but thou art rich), and the blasphemy of those who say they are Jews, and are not, but are the synagogue of Satan.

10 Fear not the things which thou art about to suffer. Behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have affliction ten days. Be thou faithful unto death, and I will give thee the crown of life.

11 He that has an ear, let him hear what the Spirit says to the churches. He that overcomes shall not be hurt by the second death.

12 And to the angel of the church in Pergamus write: These things says he who has the sharp two-edged sword. I know where thou dwellest, where the throne of Satan is; and thou holdest

CHAPTER II.

fast my name, and didst not deny the faith in me, even in the days in which Antipas was my faithful witness, who was slain among you, where Satan dwells.

But I have a few things against thee. Thou 14 hast there men holding the teaching of Balaam, who taught Balak to cast a stumblingblock before the sons of Israel, to eat things offered to idols, and to commit fornication. Thus thou 15 also hast men holding the teaching of the Nicolaitans, in like manner. Repent therefore; but 16 if not, I come to thee quickly, and will make war with them with the sword of my mouth.

He that has an ear, let him hear what the 17 Spirit says to the churches. To him that overcomes, to him I will give of the hidden manna; and I will give him a white stone, and on the stone a new name written, which no one knows but he that receives it.

And to the angel of the church in Thyatira 18: write: These things says the Son of God, who has his eyes as a flame of fire, and his feet are like to burnished brass. I know thy works, and 19 thy love, and faith, and service, and patience; and thy last works are more than the first.

But I have against thee, that thou sufferest the 20

V. 20. *In some ancient copies: sufferest thy wife Jezebel*

THE REVELATION.

woman Jezebel, who calls herself a prophetess and she teaches and seduces my servants to commit fornication, and to eat things offered to
21 idols. And I gave her time that she might repent; and she will not repent of her fornication.
22 Behold, I cast her into a bed, and them that together with her commit adultery into great
23 affliction, if they repent not of their works. And her children I will slay with death; and all the churches shall know that I am he who searches the reins and hearts; and I will give to you every one according to your works.

24 But to you I say, the rest who are in Thyatira, as many as have not this teaching, who knew not the depths of Satan, as they speak: I
25 put upon you no other burden; but that which
26 ye have, hold fast till I come. And he that overcomes, and he that keeps my works until the end, to him I will give authority over the na-
27 tions; and he shall rule them with a rod of iron, as the vessels of a potter are they dashed in pieces, as I also have received from my Father;
28 and I will give him the morning star.

29 He that has an ear, let him hear what the Spirit says to the churches.

1 III. AND to the angel of the church in Sardis

V. 22. *In some ancient copies: of her works*

CHAPTER III.

write: These things says he that has the seven spirits of God, and the seven stars. I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the remaining things, that were ready to die; for I have not found thy works complete before my God. Remember therefore how thou hast received, and didst hear, and keep, and repent: If therefore thou shalt not watch, I will come as a thief, and thou shalt not know at what hour I will come upon thee. 2 3

But thou hast a few names in Sardis which did not defile their garments, and they shall walk with me in white, for they are worthy. 4

He that overcomes, the same shall be clothed in white garments; and I will not blot out his name out of the book of life, and I will acknowledge his name before my Father, and before his angels. 5

He that has an ear, let him hear what the Spirit says to the churches. 6

And to the angel of the church in Philadelphia write: These things says the Holy, the True, he that has the key of David, he that opens, and no one shall shut, and shuts, and no one opens. I know thy works. Behold, I have set before 7 8

V. 5. *In many ancient copies: he that overcomes shall be so clothed*

THE REVELATION.

thee a door opened, which no one can shut; because thou hast little power and didst keep my word, and didst not deny my name.

- 9 Behold, I make those of the synagogue of Satan, who say they are Jews, and they are not but do lie,—behold, I will make them to come and bow down before thy feet, and to know that
- 10 I loved thee. Because thou didst keep my word of patient endurance, I also will keep thee from the hour of temptation, which is about to come upon the whole world, to try them that dwell upon the earth.
- 11 I come quickly; hold fast that which thou hast
- 12 that no one may take thy crown. He that overcomes, I will make him a pillar in the temple of my God, and he shall go out no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my new name.
- 13 He that has an ear, let him hear what the Spirit says to the churches.
- 14 And to the angel of the church in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of the creation
- 15 of God. I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot.
- 16 So, because thou art lukewarm, and neither hot nor cold, I am about to vomit thee out of my

CHAPTER IV.

mouth. Because thou sayest: I am rich, and 17
have gotten wealth, and have need of nothing,
and knowest not that thou art the wretched and
the pitiable one, and poor, and blind, and naked;
I counsel thee to buy of me gold refined by fire 18
that thou mayest be rich, and white garments
that thou mayest be clothed, and the shame
of thy nakedness not be made manifest, and to
anoint thine eyes with eye-salve that thou
mayest see. As many as I love, I rebuke and 19
chasten. Be zealous therefore, and repent.

Behold, I stand at the door, and knock; if 20
any one hear my voice, and open the door, I will
come in to him, and I will sup with him and he
with me. He that overcomes, I will give to him 21
to sit with me in my throne, as I also overcame,
and sat down with my Father in his throne.

He that has an ear, let him hear what the Spirit 22
says to the churches.

IV. AFTER these things I saw, and, behold, 1
a door set open in heaven, and that first voice
which I heard as of a trumpet speaking with me,
saying: Come up hither, and I will show thee
what things must take place after these.

Immediately I was in the Spirit; and, behold, 2
a throne was set in heaven, and one sat on the
throne. And he that sat was like in appearance 3
to a jasper and sardine stone; and there was a

THE REVELATION.

- rainbow round the throne, like in appearance to
4 an emerald; and around the throne were twenty-four thrones; and upon the thrones twenty-four elders sitting, clothed in white garments
5 and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders; and there were seven lamps of fire burning before the throne, which are the seven
6 spirits of God; and before the throne as it were a sea of glass like to crystal; and in the midst of the throne, and around the throne, four animals full
7 of eyes before and behind. And the first animal was like to a lion, and the second animal like to a calf, and the third animal having its face as of a man, and the fourth animal like to an eagle
8 flying. And the four animals had each of them six wings apiece; around and within they are full of eyes; and they have no rest by day and by night, saying: Holy, holy, holy, Lord God the Almighty, who was, and who is, and who is to come.
- 9 And when the animals shall give glory, and honor, and thanksgiving to him who sits upon the throne, to him who lives for ever and ever
10 the twenty-four elders shall fall down before him that sits upon the throne, and shall worship him who lives for ever and ever, and shall cast
11 their crowns before the throne, saying: Worthy art thou, our Lord and our God, to receive

CHAPTER V.

the glory and the honor and the power; because thou didst create all things, and because of thy will they were, and were created.

V. AND I saw, on the right hand of him that sat on the throne, a book written within and on the back side, sealed up with seven seals. And I saw a strong angel proclaiming with a loud voice: Who is worthy to open the book, and to loose its seals? 2

And no one was able, in heaven, nor on the earth, nor under the earth, to open the book, nor to look thereon. And I wept much, because no one was found worthy to open the book, nor to look thereon. 3 4

And one of the elders says to me: Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, prevailed to open the book, and its seven seals. 5

And I saw, in the midst of the throne and of the four animals, and in the midst of the elders, a Lamb standing, as if having been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came, and has taken the book out of the right hand of him that sits upon the throne. 6 7

And when he took the book, the four animals, and the twenty-four elders, fell down before the Lamb, having each one a harp, and golden cups full of odors, which are the prayers 8

THE REVELATION.

- 9 of saints. And they sing a new song, saying
Thou art worthy to take the book, and to open
its seals; because thou wast slain, and didst re-
deem to God by thy blood out of every tribe
10 and tongue, and people, and nation; and didst
make them unto our God a kingdom and priest
and they shall reign on the earth.
- 11 And I saw, and I heard a voice of many an-
gels, around the throne and the animals and the
elders, and the number of them was ten thou-
sand times ten thousand, and thousands of thou-
12 sands, saying with a loud voice: Worthy is the
Lamb that has been slain, to receive the power
and riches, and wisdom, and strength, and hon-
13 or, and glory, and blessing. And every creature
which is in heaven, and on the earth, and under
the earth, and on the sea, and all that are in
them, I heard saying: To him that sits upon the
throne, and to the Lamb, be the blessing, and the
honor, and the glory, and the dominion, for ever
14 and ever. And the four animals said, Amen.
And the twenty-four elders fell down and wor-
shipped.

- 1 VI. And I saw, when the Lamb opened one
of the seven seals, and I heard one of the four
animals saying, as a voice of thunder, Come!

V. 10. *Some ancient copies omit: unto our God*

CHAPTER VI.

And I saw, and behold a white horse, and he 2
that sat on him having a bow; and a crown
was given to him; and he went forth conquering,
and to conquer.

And when he opened the second seal, I heard 3
the second animal saying, Come! And there
went forth another horse that was red. And to 4
him that sat thereon it was given to take away
peace from the earth, and that they should slay
one another; and there was given to him a great
sword.

And when he opened the third seal, I heard the 5
third animal saying, Come! And I saw, and be-
hold a black horse, and he that sat on him hav-
ing a balance in his hand. And I heard a voice 6
in the midst of the four animals saying: A quart
of wheat for a denary, and three quarts of bar-
ley for a denary; and: Hurt not the oil and the
wine.

And when he opened the fourth seal, I heard 7
the voice of the fourth animal saying, Come!
And I saw, and behold a pale horse; and he 8
that sat on him, his name was Death, and the
underworld followed with him. And authority
was given to them over the fourth part of the

V. 6. *A quart of wheat was commonly sold for one eighth of a denary. The denary (about 15 cents) was about one third more than the daily pay of a Roman soldier.*

THE REVELATION.

earth, to kill with sword, and with famine, and with death, and by the beasts of the earth.

- 9 And when he opened the fifth seal, I saw under the altar the souls of those slain on account of the word of God, and on account of the testimony which they had. And they cried with a loud voice, saying: How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
- 11 And a white robe was given to each one of them; and it was said to them, that they should rest yet a little time, until also their fellow servants and their brethren, that are about to be killed as they were, should be fully numbered.
- 12 And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became all as blood;
- 13 and the stars of heaven fell to the earth, as a fig tree casts its untimely figs;
- 14 when shaken by a great wind; and the heaven parted asunder as a scroll rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the chief captains, and the rich men, and the strong men, and every bondman and free-man, hid themselves in the
- 16 caves and in the rocks of the mountains; and they say to the mountains and to the rocks: Fall upon us, and hide us from the face of him that

CHAPTER VII.

sits on the throne, and from the wrath of the Lamb; because the great day of his wrath is 17
come, and who is able to stand?

VII. AND after this, I saw four angels stand- 1
ing on the four corners of the earth, holding the
four winds of the earth, that no wind should
blow on the earth, nor on the sea, nor on any
tree.

And I saw another angel coming up from the 2
rising of the sun, having the seal of the living
God; and he cried with a loud voice to the four
angels, to whom it was given to hurt the earth
and the sea, saying: Hurt not the earth, nor 8
the sea, nor the trees, till we have sealed the
servants of our God upon their foreheads.

And I heard the number of the sealed. A 4
hundred and forty-four thousand were sealed, out
every tribe of the sons of Israel. Out of the 5
tribe of Judah were sealed twelve thousand; out
of the tribe of Reuben, twelve thousand; out of
the tribe of Gad, twelve thousand; out of the 6
tribe of Asher, twelve thousand; out of the tribe
of Naphthali, twelve thousand; out of the tribe
of Manasseh, twelve thousand; out of the tribe 7
of Simeon, twelve thousand; out of the tribe of
Levi, twelve thousand; out of the tribe of Issa-
char, twelve thousand; out of the tribe of 8
Zebulun, twelve thousand; out of the tribe of

THE REVELATION.

Joseph, twelve thousand; out of the tribe of Benjamin, twelve thousand were sealed.

- 9 After these things I saw, and behold a great multitude, which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne, and before the Lamb, clothed in white robes, and palms in
10 their hands. And they cry with a loud voice, saying: Salvation to our God, who sits upon the
11 throne, and to the Lamb. And all the angels were standing round the throne and the elders and the four animals, and fell before the throne
12 on their faces, and worshipped God, saying: Amen; the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the might, be to our God for ever and ever. Amen.
- 13 And one of the elders answered, saying to me: These who are clothed in the white robes, who
14 are they, and whence came they? And I said to him: Sir, thou knowest. And he said to me: These are they who come out of the great affliction, and they washed their robes, and made them
15 white in the blood of the Lamb. Therefore are they before the throne of God, and they serve him day and night in his temple; and he that sits on the throne shall spread his tabernacle over

V. 15. *See Is. iv. : 6 ; comp. Lev. xxvi. : 11 ; Ezek. 37, 27.*

CHAPTER VIII.

them. They shall hunger no more, neither 16
thirst any more; neither shall the sun fall upon
them, nor any heat; because the Lamb which is 17
in the midst of the throne shall be their shepherd,
and shall lead them to the fountains of the waters
of life; and God shall wipe away every tear from
their eyes.

VIII. And when he opened the seventh seal, 1
there was silence in heaven about half an hour.

And I saw the seven angels who stand before 2
God, and there were given to them seven trum-
pets. And another angel came and stood over 3
the altar, having a golden censer; and there was
given to him much incense, that he should give
it to the prayers of all the saints, upon the golden
altar which is before the throne. And there 4
went up the smoke of the incense to the prayers
of the saints, out of the hand of the angel, before
God.

And the angel has taken the censer; and he 5
filled it out of the fire of the altar, and cast it }
into the earth. And there followed thunders,
and lightnings, and voices, and an earthquake.

And the seven angels who had the seven trum- 6
pets prepared themselves, that they might sound.
The first sounded; and there followed hail and 7
fire mingled with blood, and they were cast into

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the earth, and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

- 8 And the second angel sounded; and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became
- 9 blood; and the third part of the creatures that are in the sea, that have life, died; and the third part of the ships were destroyed.
- 10 And the third angel sounded; and there fell out of heaven a great star, burning as a lamp, and it fell upon the third part of the rivers, and
- 11 upon the fountains of the waters. And the name of the star is called Wormwood. And the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.
- 12 And the fourth angel sounded; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, that the third part of them might be darkened, and the day not shine for a third part of it, and the night in like manner.
- 13 And I saw, and heard an angel flying in mid-heaven, saying with a loud voice: Woe, woe, woe, to those that dwell upon the earth, by reason of the remaining voices of the trumpet, of the three angels who are about to sound!

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IX. AND the fifth angel sounded; and I saw 1
a star fallen out of heaven to the earth, and
there was given to him the key of the pit of the
abyss. And he opened the pit of the abyss, and
there went up a smoke out of the pit, as the 2
smoke of a great furnace; and the sun and the air
were darkened by reason of the smoke of the pit.
And out of the smoke went forth locusts into the 3
earth; and there was given to them power, as
the scorpions of the earth have power. And it 4
was said to them, that they should not hurt the
grass of the earth, nor any green thing, nor
any tree, but only the men who have not
the seal of God upon their foreheads. And it 5
was given to them, that they should not kill
them, but that they shall be tormented five
months. And their torment is as the torment
of a scorpion, when it has smitten a man.

And in those days men shall seek death, and 6
shall not find it; and they shall desire to die, and
death flees from them.

And the shapes of the locusts were like to 7
horses prepared for battle; and on their heads
were as it were crowns like gold, and their faces
were as the faces of men. And they had hair as 8
the hair of women, and their teeth were as the
teeth of lions. And they had breastplates, as 9
breastplates of iron; and the sound of their wings
was as the sound of chariots of many horses run-

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- 10 ning into battle. And they have tails like to scorpions, and stings; and in their tails is their power
11 to hurt men, five months. They have over them a king, the angel of the abyss. His name in the Hebrew tongue is Abaddon; but in the Greek tongue he has for a name, Apollyon.
- 12 The first woe is past; behold, there come yet two woes, after these things.
- 13 And the sixth angel sounded; and I heard a voice out of the four horns of the golden altar
14 which is before God, saying to the sixth angel who had the trumpet: Loose the four angels who
15 are bound, by the great river Euphrates. And the four angels were loosed, who had been prepared for the hour, and day, and month, and year, that they may slay the third part of men.
- 16 And the number of the armies of the horsemen was two hundred thousand thousand. I heard the number of them.
- 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of hyacinth, and like brimstone; and the heads of the horses were as the heads of lions, and out of their mouths issue fire and smoke and
18 brimstone. By these three plagues was the third part of men killed, by the fire; and the smoke, and the brimstone, which issued out of their
19 mouths. For the power of the horses is in their mouth, and in their tails; for their tails are like

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to serpents, having heads, and with them they do hurt. And the rest of men, who were not 20 killed in these plagues, repented not of the works of their hands, that they should not worship demons, and idols of gold, and of silver, and of brass, and of stone, and of wood, which can neither see, nor hear, nor walk; and they repented 21 not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

X. AND I saw another strong angel coming 1 down out of heaven, clothed with a cloud, and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire. And 2 he had in his hand a little book opened. And he set his right foot upon the sea, and the left upon the land; and he cried with a loud voice, as a 3 lion roars; and when he cried, the seven thunders uttered their voices. And when the seven 4 thunders spoke, I was about to write; and I heard a voice out of heaven saying to me: Seal up the things which the seven thunders spoke, and write them not. And the angel, 5 whom I saw standing upon the sea and upon the land, lifted up his right hand to heaven, and swore by him who lives for ever and ever, who created heaven and the things therein, and the earth and the things therein, and the sea and the

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- things therein, that there shall be time no longer ;
7 but in the days of the voice of the seventh angel,
when he is about to sound, then is the mystery
of God finished, as he gave the joyful message
to his servants the prophets.
- 8 And the voice which I heard out of heaven [I
heard] again speaking to me, and saying: Go,
take the little book which lies opened in the hand
of the angel, who stands upon the sea and upon
9 the land. And I went to the angel, telling him
to give me the little book. And he said to me:
Take, and eat it up ; and it shall make thy belly
bitter, but in thy mouth it shall be sweet as honey.
- 10 And I took the little book out of the hand of
the angel, and ate it up ; and it was in my mouth
as honey, sweet ; and when I had eaten it, my
11 belly became bitter. And they say to me: Thou
must again prophesy of many peoples, and na-
tions, and tongues, and kings.
- 1 XI. And there was given me a reed, like to
a staff, saying: Rise, and measure the temple of
God, and the altar, and them that worship
2 therein. And the court which is without the
temple leave out, and measure it not ; because
it was given to the Gentiles, and they shall tread
3 down the holy city forty-two months. And I

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will give [power] to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.

These are the two olive trees, and the two lamp-stands, which stand before the Lord of the earth. And if any one desires to hurt them, fire goes forth out of their mouth, and devours their enemies; and if any one desires to hurt them, he must in this manner be killed.

These have power to shut heaven, that it rain not in the days of their prophecy; and have power over the waters to turn them to blood, and to smite the earth with every plague, as often as they will.

And when they shall have finished their testimony, the beast that comes up out of the abyssa shall make war with them, and shall overcome them, and shall kill them. And their remains are on the street of the great city, which spiritually is called Sodom and Egypt, where their Lord also was crucified. And some out of the peoples and tribes and tongues and nations look on their remains three days and a half, and suffer not their dead bodies to be put into a tomb. And they that dwell on the earth rejoice over them, and are glad; and they shall send gifts to one another, because these two prophets tormented them that dwell on the earth.

And after the three days and a half, the spirit 11

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of life from God entered into them, and they stood upon their feet; and great fear fell upon
12 them that beheld them. And they heard a loud voice out of heaven, saying to them: Come up hither. And they went up into heaven in the cloud, and their enemies beheld them.

13 And in that hour there was a great earthquake, and the tenth part of the city fell; and in the earthquake were slain of men seven thousand names; and the rest became afraid, and gave glory to the God of heaven.

14 The second woe is past; behold, the third woe comes quickly.

15 And the seventh angel sounded; and there followed loud voices in heaven, saying: The kingdom of the world is become our Lord's, and his Christ's; and he shall reign for ever

16 and ever. And the twenty-four elders, who sit before God on their thrones, fell upon their
17 faces, and worshipped God, saying: We give thanks to thee, O Lord God the Almighty, who art, and who wast; because thou hast taken thy

18 great power, and didst reign. And the nations were enraged, and thy wrath came, and the time of the dead to be judged, and to give the reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy those who destroy the earth.

CHAPTER XII.

And the temple of God was opened in heaven; 19
en, and the ark of his covenant was seen in his
temple; and there were lightnings, and voices,
and thunders, and an earthquake, and a great
hail.

XII. And a great sign was seen in heaven; 1
a woman clothed with the sun, and the moon
under her feet, and upon her head a crown of
twelve stars. And being with child she cries 2
out, travailing in birth, and pained to be de-
livered.

And another sign was seen in heaven; and 3
behold a great red dragon, having seven heads
and ten horns, and on his heads seven crowns.
And his tail drags the third part of the stars of 4
heaven; and it cast them to the earth.

And the dragon stands before the woman who
was about to bring forth, that when she has
brought forth, he may devour her child. And 5
she brought forth a man-child, who shall rule
all nations with a rod of iron; and her child
was caught up to God, and to his throne. And 6
the woman fled into the wilderness, where she
has a place prepared by God, that they may
nourish her there a thousand two hundred and
sixty days.

And there was war in heaven, Michael and his 7
angels fighting with the dragon. And the drag-

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- 8 on fought, and his angels, and prevailed not; neither was their place found any more in heaven.
- 9 And the great dragon was cast down, the old serpent, called the devil and Satan, who leads astray the whole world; he was cast down to the earth, and his angels were cast down with him.
- 10 And I heard a loud voice in heaven, saying: Now is come the salvation, and the strength, and the kingdom of our God, and the authority of his Christ; because the accuser of our brethren is cast down, who accused them before our
- 11 God day and night. And they overcame him, because of the blood of the Lamb, and because of the word of their testimony; and they
- 12 loved not their life, unto the death. For this cause rejoice, ye heavens, and they that dwell in them. Woe to the earth and the sea! For the devil is come down to you, having great wrath, knowing that he has little time.
- 13 And when the dragon saw that he was cast down to the earth, he persecuted the woman who
- 14 brought forth the man-child. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.
- 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her
- 16 to be carried away by the flood. And the earth

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helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

And the dragon was enraged at the woman; 17
and he departed to make war with the rest of
her seed, who keep the commandments of God,
and have the testimony of Jesus.

XIII. And I stood upon the sand of the sea. 1
And I saw a beast coming up out of the sea, hav-
ing ten horns and seven heads, and upon his
horns ten crowns, and upon his heads names of
blasphemy.

And the beast which I saw was like to a leop- 2
ard, and his feet as of a bear, and his mouth as
the mouth of a lion; and the dragon gave to him
his power, and his throne, and great authority.

And I saw one of his heads as it were wound- 3
ed unto death. And his deadly wound was heal-
ed; and all the world wondered after the beast.
And they worshipped the dragon, because he 4
gave the authority to the beast; and they wor-
shipped the beast, saying: Who is like to the
beast, and who is able to make war with him?

And there was given to him a mouth speak- 5
ing great things and blasphemies; and power

V. 1. *In some ancient copies:* And he stood

Ib. *In some copies:* a name

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- was given him to work forty-two months.
- 6 And he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle,
- 7 those who tabernacle in heaven. And it was given him to make war with the saints, and to overcome them; and power was given him
- 8 over every tribe, and tongue, and nation. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb, which is slain from the foundation of the world.
- 9 If any one has an ear, let him hear.
- 10 If any one is for captivity he goes into captivity; if any to be killed with the sword, he must be killed with the sword. Here is the patience and the faith of the saints.
- 11 And I saw another beast coming up out of the earth; and he had two horns like a lamb, and
- 12 he spake as a dragon. And he exercises all the authority of the first beast in his presence, and causes the earth and them that dwell therein to worship the first beast, whose deadly wound was
- 13 healed. And he does great signs, so that also he causes fire to come down out of heaven on
- 14 the earth, in the sight of men; and he leads astray them that dwell on the earth, because of the signs which it was given him to do in the presence of the beast; saying to them that dwell on the earth, that they should make an image to

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the beast, which has the wound of the sword, and lived. And it was given him to give breath 15 to the image of the beast, that the image of the beast should also speak, and should cause that, as many as worship not the image of the beast should be killed. And he causes all, the small 16 and the great, and the rich and the poor, and the free and the bond, to receive a mark on their right hand, or on their forehead; and that no 17 one should be able to buy or sell, save he that has the mark, the name of the beast, or the number of his name.

Here is wisdom. Let him that has under- 18 standing count up the number of the beast, for it is the number of a man; and his number is Six hundred and sixty-six.

XIV. AND I saw, and behold, the Lamb stood 1 on the mount Zion, and with him a hundred and forty-four thousand, having his name, and the name of his Father, written on their foreheads.

And I heard a voice out of heaven, as the 2 voice of many waters, and as the voice of loud thunder; the voice which I heard was as that of harpers, harping with their harps. And they 3 sing as it were a new song before the throne,

V. 15. *Or, to give spirit*

V. 16. *Gr. that they should give them a mark*

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- and before the four animals and the elders; and no one was able to learn the song, except the hundred and forty-four thousand, who are redeemed from the earth. These are they who were not defiled with women; for they are virgins. These are they who follow the Lamb whithersoever he goes. These were redeemed from men, a first-fruits to God and to the Lamb. And in their mouth was found no falsehood; for they are blameless.
- And I saw another angel flying in mid-heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and tribe, and tongue, and people; saying with a loud voice: Fear God, and give glory to him, because the hour of his judgment is come; and worship him that made heaven, and earth, and sea, and fountains of waters.
- And another, a second angel followed, saying: Babylon the great is fallen, is fallen, because she has made all the nations drink of the wine of the wrath of her fornication.
- And another, a third angel followed them, saying with a loud voice: If any one worships the beast and his image, and receives a mark on his forehead, or on his hand, he also shall drink of the wine of the wrath of God, which is poured

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out without mixture into the cup of his wrath, and shall be tormented with fire and brimstone in the presence of holy angels, and in the presence of the Lamb. And the smoke of their torment 11 goes up for ever and ever; and they have no rest day and night, who worship the beast and his image, and whoever receives the mark of his name.

Here is the patience of the saints, who keep the 12 commandments of God, and the faith of Jesus.

And I heard a voice out of heaven saying, 13 Write: Happy are the dead who die in the Lord, henceforth; yea, says the Spirit, that they shall rest from their labors, for their works follow with them.

And I saw, and behold a white cloud, and 14 upon the cloud one sitting like to the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came 15 forth out of the temple, crying with a loud voice to him that sat on the cloud: Put forth thy sickle, and reap; because the time to reap is come; because the harvest of the earth is ripe. And he 16 that sat on the cloud thrust in his sickle upon the earth; and the earth was reaped.

And another angel came forth out of the tem- 17 ple which is in heaven, he also having a sharp sickle. And another angel came out from the 18 altar, who had power over fire; and he cried

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with a loud cry to him that had the sharp sickle, saying: Put forth thy sharp sickle, and gather the clusters of the vine of the earth; for her
19 grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press
20 of the wrath of God. And the wine-press was trodden without the city, and blood came forth out of the wine-press, even to the bits of the horses, as far as a thousand and six hundred furlongs.

1 XV. And I saw another sign in heaven, great and marvellous, seven angels having seven plagues; which are the last, because in them is completed the wrath of God.

2 And I saw as it were a sea of glass, mingled with fire; and them that had gained the victory over the beast, and over his image, and over the number of his name, standing by the sea of glass, having harps of God. And they sing the song of
3 Moses the servant of God, and the song of the Lamb, saying: Great and marvellous are thy works, Lord God the Almighty; just and true are
4 thy ways, thou King of the nations. Who shall not fear, O Lord, and glorify thy name? Because thou alone art holy; because all the nations shall come and worship before thee; because thy judgments are made manifest.

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And after these things I saw, and the temple 5
of the tabernacle of the testimony in heaven was
opened; and there came forth the seven angels 6
having the seven plagues, clothed in pure, shin-
ing linen, and girded about the breasts with
golden girdles. And one of the four animals 7
gave to the seven angels seven golden cups, full
of the wrath of God, who lives for ever and ever. 8
And the temple was filled with smoke from the
glory of God, and from his power; and no one
was able to enter into the temple, till the seven
plagues of the seven angels should be completed.

XVI. AND I heard a loud voice out of the 1
temple, saying to the seven angels: Go, and pour
out the seven cups of the wrath of God into the
earth.

And the first departed, and poured out his cup 2
into the earth; and there fell a noisome and
grievous sore upon the men who have the mark
of the beast, and who worship his image.

And the second poured out his cup into the 3
sea; and it became blood as of a dead man; and
every living thing died that was in the sea.

And the third poured out his cup into the riv- 4
ers, and the fountains of waters; and they be-
came blood. And I heard the angel of the wa- 5
ters saying: Righteous art thou, O Lord, who
art and who wast holy, because thou didst thus

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- 6 judge; because they shed the blood of saints and prophets, and thou hast given them blood to
7 drink. They are worthy. And I heard, out of the altar, one saying: Even so, Lord God the Almighty, true and righteous are thy judgments.
- 8 And the fourth poured out his cup upon the sun; and it was given to it to scorch men with
9 fire. And men were scorched with great heat, and blasphemed the name of God, who has the power over these plagues, and repented not, to give him glory.
- 10 And the fifth poured out his cup upon the throne of the beast; and his kingdom became darkened; and they gnawed their tongues for
11 pain, and blasphemed the God of heaven, because of their pains and their sores, and repented not of their works.
- 12 And the sixth poured out his cup upon the great river, the Euphrates; and its water was dried up, that the way of the kings who are from the rising of the sun might be prepared.
- 13 And I saw come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean
14 spirits as frogs; for they are spirits of devils, working signs, which go forth over the kings of the whole habitable world, to gather them to

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the battle of that great day of God the Almighty.

Behold, I come as a thief. Happy is he that watches, and keeps his garments, that he may not walk naked and they see his shame.

And they gathered them into the place called 16 in the Hebrew tongue Armageddon.

And the seventh poured out his cup upon the 17 air; and there came forth a loud voice out of the temple of heaven, from the throne, saying: It is done. And there were lightnings, and 18 voices, and thunders; and there was a great earthquake, such as was not since there was a man upon the earth, so mighty an earthquake, so great. And the great city was divided into three 19 parts, and the cities of the nations fell; and Babylon the great was remembered before God, to give to her the cup of the wine of the fierceness of his wrath. And every island fled away, 20 and mountains were not found. And great 21 hail, as of a talent's weight, comes down out of heaven upon men; and men blasphemed God on account of the plague of the hail; because the plague thereof was exceeding great.

XVII. AND there came one of the seven 1 angels who have the seven cups, and talked with me, saying: Come hither; I will show thee the judgment of the great harlot, that sits upon

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2 many waters; with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication. And he carried me away in the spirit into the wilderness. And I saw a woman sitting upon a scarlet beast, full of the names of blasphemy, having seven heads and ten horns.

4 And the woman was clothed in purple and scarlet, and gilded with gold, and precious stones and pearls, having a golden cup in her hand full of abominations and the impurities of her fornication. And upon her forehead was a name written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus; and I wondered when I saw her, with great wonder. And the angel said to me: Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carries her, which has the seven heads and the ten horns. The beast that thou sawest was, and is not, and is to come up out of the abyss, and to go into perdition; and they shall wonder that dwell on the earth, whose names are not written in the book of life from the foundation of the world, seeing the beast, that he was, and is not, and shall come.

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Here is the mind that has wisdom. The seven 9
heads are seven mountains, on which the woman
sits. And they are seven kings; the five are 10
fallen, and the one is; the other is not yet come;
and when he comes, he must remain a little time.
And the beast that was, and is not, he also is an 11
eighth, and is of the seven, and goes into perdition.

And the ten horns which thou sawest are ten 12
kings, who received no kingdom as yet; but re-
ceive authority as kings one hour, along with the
beast. These have one mind, and give their 13
power and authority to the beast. These shall 14
make war with the Lamb, and the Lamb shall
overcome them; because he is Lord of lords,
and King of kings; and they that are with him
are called, and chosen, and faithful.

And he says to me: The waters which thou 15
sawest, where the harlot sits, are peoples and
multitudes, and nations and tongues. And the 16
ten horns which thou sawest, and the beast, these
shall hate the harlot, and shall make her deso-
late and naked, and shall eat her flesh, and shall
burn her up with fire. For God put it into their 17
hearts to do his will, and to form one purpose,
and to give their kingdom to the beast, until the
words of God shall be fulfilled.

And the woman which thou sawest is the great 18
city, which has a kingdom over the kings of the
earth.

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- 1 XVIII. **And these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory.**
- 2 **And he cried with a strong voice, saying: Babylon the great is fallen, is fallen, and is become a habitation of devils, and a hold of every foul spirit, and a cage of every unclean and hateful bird.**
- 3 **Because all the nations have drunk of the wine of the wrath of her fornication, and the kings of the earth committed fornication with her, and the merchants of the earth became rich out of the abundance of her luxury.**
- 4 **And I heard another voice out of heaven, saying: Come out of her, my people, that ye partake not in her sins, and that ye receive not of her plagues. For her sins reached unto heaven,**
- 5 **and God remembered her iniquities. Reward her as she also rewarded, and render twofold according to her works; in the cup which she**
- 6 **mixed, mix for her twofold. By as much as she glorified herself, and lived luxuriously, so much torment and mourning give her; because in her heart she says: I sit a queen, and not a widow,**
- 7 **and shall not see mourning. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be burned up with fire; because strong is the Lord God who judged her.**
- 8 **And the kings of the earth, who committed**

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fornication and lived luxuriously with her, shall weep, and shall lament for her, when they see the smoke of her burning; standing afar off for 10 the fear of her torment, saying: Alas, alas, the great city Babylon, the mighty city! Because in one hour thy judgment is come.

And the merchants of the earth shall weep 11 and mourn over her, because no one buys their lading any more; the lading of gold, and of 12 silver, and of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet; and all citron wood, and every vessel of ivory, and every vessel of most precious wood, and of brass, and of iron, and of marble; and 13 cinnamon, and amomum, and odors, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and [lading] of horses, and of chariots, and of slaves, and souls of men. And the fruits that thy soul 14 desired are departed from thee, and all the dainty and goodly things are perished from thee, and thou shalt no more find them.

The merchants of these things, who became 15 rich by her, shall stand afar off for the fear of her torment, weeping and mourning, saying: 16 Alas, alas, the great city, that was clothed in fine linen, and purple, and scarlet, and gilded with gold, and precious stone, and pearls! Because 17 in one hour so great riches are made desolate.

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- And every pilot, and every one that sails to any place; and seamen, and as many as do business at sea, stood afar off, and cried out when they saw the smoke of her burning, saying: Who is like to the great city! And they cast dust upon their heads, and cried out, weeping and mourning, saying: Alas, alas, the great city, whereby all that have the ships in the sea became rich by reason of her costliness; because in one hour she is made desolate.
- Rejoice over her, thou heaven, and ye saints, ye apostles, and ye prophets; because God judged your cause upon her.
- And a strong angel took up a stone like a great millstone, and cast it into the sea, saying: Thus with violence shall Babylon the great city be cast down, and shall be found no more. And the voice of harpers, and of musicians, and of pipers, and of trumpeters, shall be heard in thee no more; and no craftsman, of whatever craft, shall be found any more in thee; and the sound of a millstone shall be heard in thee no more; and the light of a lamp shall shine in thee no more; and the voice of bridegroom and of bride shall be heard in thee no more; because thy merchants were the great men of the earth; because by thy sorcery all the nations were led astray.
- And in her was found the blood of prophets,

CHAPTER XIX.

and of saints, and of all that have been slain upon the earth.

XIX. ~~After~~ these things, I heard as it were a 1
loud voice of a great multitude in heaven, of those
saying: Alleluia; the salvation, and the glory,
and the power, are our God's; because true and 2
righteous are his judgments; because he judged
the great harlot, who corrupted the earth with
her fornication, and avenged the blood of his
servants at her hand. And a second time they 3
said, Alleluia. And her smoke goes up for ever
and ever.

And the twenty-four elders, and the four ani- 4
mals, fell down and worshipped God, who sits
on the throne, saying: Amen; Alleluia.

And a voice came out from the throne, say- 5
ing: Praise our God, all ye his servants, and ye
that fear him, the small and the great.

And I heard as it were the voice of a great mul- 6
titude, and as the sound of many waters, and as
the sound of mighty thunders, saying: Alleluia;
because the Lord God the Almighty reigns.
Let us rejoice and exult, and we will give to him 7
the glory; because the marriage of the Lamb
is come, and his wife made herself ready. And 8
it was given her that she should be clothed in
fine linen, pure and shining; for the fine linen
is the righteousness of the saints.

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- 9 And he says to me, Write: Happy are they who are called to the marriage-supper of the Lamb. And he says to me: These are the true sayings of
- 10 God. And I fell before his feet to worship him. And he said to me: See thou do it not. I am a fellow servant of thee and of thy brethren that have the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy.
- 11 And I saw heaven opened, and behold a white horse, and he that sat upon him, called Faithful and True; and in righteousness he judges, and
- 12 makes war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, which no one knows but he
- 13 himself. And he was clothed with a garment dipped in blood; and his name is called, The
- 14 Word of God. And the armies which are in heaven followed him upon white horses, clothed
- 15 in fine linen, white, pure. And out of his mouth goes a sharp sword, that with it he may smite the nations; and he shall rule them with a rod of iron; and he treads the wine-press of the fierceness of the wrath of God the Almighty.
- 16 And he has on his garment, and on his thigh, a name written: KING OF KINGS, AND LORD OF LORDS.
- 17 And I saw an angel standing in the sun. And he cried with a loud voice, saying to all the fowls that fly in mid-heaven: Come, and gather your-

CHAPTER XX.

selves together to the great supper of God ; that 18
ye may eat the flesh of kings, and the flesh of cap-
tains of thousands, and the flesh of mighty men,
and the flesh of horses and of them that sit on
them, and the flesh of all, both free and bond,
both small and great.

And I saw the beast, and the kings of the 19
earth, and their armies, gathered together to
make war with him that sat on the horse, and
with his army. And the beast was taken, and 20
with him the false prophet that wrought the
signs in his presence, with which he led astray
them that received the mark of the beast, and
that worship his image. The two were cast
alive into the lake of fire, that burns with brim-
stone. And the rest were slain with the sword 21
of him that sat upon the horse, which went forth
out of his mouth ; and all the fowls were filled
with their flesh.

XX. And I saw an angel coming down out of 1
heaven, having the key of the abyss, and a great
chain in his hand. And he laid hold of the 2
dragon, the old serpent, which is the devil and
Satan, and bound him a thousand years, and 3
cast him into the abyss, and shut it, and set a
seal over him, that he mislead the nations no
more, until the thousand years are finished ; after
these he must be loosed a little time.

THE REVELATION.

- 4 And I saw thrones, and they sat upon them, and judgment was given to them; and the souls of those beheaded on account of the testimony of Jesus, and on account of the word of God, and whoever did not worship the beast, neither his image, and did not receive the mark upon the forehead, or upon their hand; and they lived and
5 reigned with Christ a thousand years. The rest of the dead lived not until the thousand years were finished. This is the first resurrection.
6 Happy and holy is he that has part in the first resurrection; on these the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.
7 And when the thousand years are finished,
8 Satan shall be loosed out of his prison, and shall go out to mislead the nations that are in the four corners of the earth, Gog and Magog, to gather them together to the war, the number of whom
9 is as the sand of the sea. And they went up upon the breadth of the earth, and encompassed the camp of the saints, and the beloved city; and fire came down from God out of heaven, and devour-
10 ed them. And the devil who misleads them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever.

CHAPTER XXI.

And I saw a great white throne, and him that 11
sat upon it, from whose face the earth and the
heaven fled away, and no place was found for
them.

And I saw the dead, the great and the small, 12
standing before the throne. And books were
opened; and another book was opened, which is
[the book] of life; and the dead were judged out
of the things written in the books, according to
their works. And the sea gave up the dead 13
which were in it; and death and the underworld
gave up the dead which were in them; and they
were judged each one according to their
works.

And death and the underworld were cast into 14
the lake of fire. This is the second death, the
lake of fire. And if any one was not found 15
written in the book of life, he was cast into the
lake of fire.

XXI. AND I saw a new heaven and a new 1
earth; for the first heaven and the first earth
passed away, and the sea is no more.

And I saw the holy city, new Jerusalem, com- 2
ing down out of heaven from God, prepared as a
bride adorned for her husband. And I heard a 3
loud voice out of the throne, saying: Behold, the
tabernacle of God is with men, and he will
dwell with them, and they shall be his people,

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- and GOD-WITH-THEM himself shall be their
4 God. And he shall wipe away every tear from
their eyes ; and death shall be no more, nor shall
mourning, nor crying, nor pain be any more ; be-
cause the former things are passed away.
- 5 And he that sat upon the throne said : Behold, I
make all things new. And he says : Write ; be-
cause these words are faithful and true.
- 6 And he said to me : It is done. I am the
Alpha and the Omega, the beginning and the
end. I will give to him that thirsts, of the
7 fountain of the water of life freely. He that
overcomes shall inherit these things ; and I will
be to him a God, and he shall be to me a son.
- 8 But the fearful, and unbelieving, and defiled with
abominations, and murderers, and fornicators,
and sorcerers, and idolaters, and all the liars,
shall have their part in the lake which burns with
fire and brimstone, which is the second death.
- 9 And there came one from among the seven
angels, who have the seven cups full of the seven
last plagues, and talked with me, saying : Come
hither ; I will show thee the bride, the wife of
10 the Lamb. And he carried me away in the
spirit to a great and high mountain, and showed
me the holy city Jerusalem, coming down out
11 of heaven from God, having the glory of God ;

V. 3. *Compare Immanuel (Matt. i. 23).*

CHAPTER XXI.

her luminary like to a most precious stone, as it were to a jasper stone, clear as crystal; having a wall great and high; having twelve gates, and 12 at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the sons of Israel; on the east three 13 gates, and on the north three gates, and on the south three gates, and on the west three gates. And the wall of the city had twelve foundation- 14 stones, and on them twelve names of the twelve apostles of the Lamb.

And he that talked with me had a golden 15 reed for a measure, that he might measure the city, and the gates thereof, and the wall thereof. And the city lies foursquare, and its length is as 16 great as the breadth. And he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

And he measured the wall thereof, a hundred 17 and forty-four cubits, the measure of a man, which is that of an angel. And the structure 18 of its wall was jasper; and the city was pure gold, like to pure glass. The foundation-stones 19 of the wall of the city were adorned with every precious stone. The first foundation-stone was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; 20 the sixth, sardius; the seventh, chrysolite; the

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eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; the
21 twelfth, amethyst. And the twelve gates were twelve pearls; each several gate was of one pearl; and the street of the city was pure gold, as transparent glass.

22 And I saw in it no temple; for the Lord God the Almighty is its temple, and the Lamb.

23 And the city has no need of the sun, neither of the moon, to shine on it; for the glory of God lightened it, and the Lamb is the light

24 thereof. And the nations shall walk by its light; and the kings of the earth bring their

25 glory into it. And its gates shall not be shut

26 by day; for there shall be no night there; and they shall bring the glory and the honor of the

27 nations into it. And there shall not enter into it any thing unclean, or that works abomination or falsehood; but they who are written in the Lamb's book of life.

1 XXII. And he showed me a river of water of life, clear as crystal, proceeding out of the
2 throne of God and of the Lamb. In the midst of its street, and on either side of the river, was a tree of life, bearing twelve fruits, yielding its fruit every month; and the leaves of the tree are for the healing of the nations.

3 And there shall be no more curse. And the

CHAPTER XXII.

throne of God and of the Lamb shall be in it; and his servants shall serve him, and shall see his face, and his name shall be upon their foreheads. And there shall be no night there; and they shall have no need of a lamp, nor of the light of the sun, because the Lord God will give them light; and they shall reign for ever and ever.

And he said to me: These sayings are faithful and true; and the Lord, the God of the spirits of the prophets, sent his angel to show to his servants what things must shortly come to pass. Behold, I come quickly. Happy is he that keeps the sayings of the prophecy of this book.

And I, John, am he who heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. And he says to me: See thou do it not. I am a fellow servant of thee and of thy brethren the prophets, and of them that keep the sayings of this book; worship God.

And he says to me: Seal not the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

Behold, I come quickly; and my reward is

THE REVELATION.

- with me, to give to each one according as his
18 work is. I am the Alpha and the Omega, the first and the last, the beginning and the end.
14 Happy are they who wash their robes, that they may have right to the tree of life, and may enter by the gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loves and makes a lie.
16 I, Jesus, sent my angel, to testify to you these things in the churches. I am the root and the offspring of David, the bright, morning star.
17 And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that thirsts, come; let him that will, take the water of life freely.
18 I testify to every one that hears the words of the prophecy of this book, if any one shall add to them, God shall add to him the plagues that
19 are written in this book; and if any one shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written of in this book.
20 He who testifies these things, says: Yea, I come quickly. Amen; come, Lord Jesus.
21 The grace of the Lord Jesus be with the saints.

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